

Communication

The Magazine of Spiritual Education

EDITED BY LLOYD KENYON JONES

FEBRUARY, 1921

An Important Communication from
Abraham Lincoln

Go Man Testifies to Truth of Miracles
Worked by Eddy Brothers

A Seance Extraordinary

Spiritualism and The Bible

Education Vs. Knowledge

Civil War Comrades Come to Greet This
Old Veteran

A True Blue Spiritualist

The Source and Power of Thought

The Dead Never Leave Us

Striking Spirit Pictures and Drawings

Interesting Editorials on Important Subjects

Psychic Experiences and Spirit Messages

Marion Skidmore Library

LILY DALE, N. Y.



*Presented by Sadie Smith
Librarian, 1922*

The Heritage of Every Soul Is Health

GOD created His children in health. Sickness has nothing to do with the soul. It is foreign to spirit. It is an earthly condition solely, and is due to error—to breaking of natural law, physical or mental, or both.

We find beautiful characters—men and women who seem to breathe purity and helpfulness. And yet, so many of them are sick—perhaps invalids.

This is one of the deplorable facts of mortal life. It is one of the riddles of existence.

We are going to make a statement that will be challenged by any scientist who reads it, and will be rejected by most Spiritualists; but this statement we are making only after careful inquiry.

Some materializing mediums will produce more transfigurations than materializations. Under certain circumstances, the best materializing mediums secure transfigurations. And a transfiguration is this: The spirit finds that he can not build up the forces to come out of the cabinet on his own account, so he uses the forces to build up garments around the medium's body, and even to alter the medium's features to resemble his own. This much is well known and accepted.

Now we come to the remarkable part:

SOMETIMES THE SPIRIT SHOWING THROUGH TRANSGURATION ACTUALLY SHRINKS THE MEDIUM'S BODY TO A BODY SMALLER IN STATURE, LESS IN WEIGHT AND SMALLER IN ALL DIMENSIONS!

Rash as this statement appears, it is fortified by fact.

Once we accept this statement, we no longer can question the supremacy of spirit over matter. We must regard the material as the clay in the hands of the spirit—to be molded as the spirit wishes.

And if this is true, as we have every reason to believe it to be, then **WHAT IS THERE TO STOP THE SAME SPIRIT FORCE FROM HEALING BROKEN BONES AND OVERCOMING ACTUAL SPIRITUAL IMPEDIMENTS IN THE PHYSICAL BODY?**

The same force that can shrink the physical body of a medium to half its size, and return it later to its original form unimpaired, could remove a cancer or a tumor, or cure hip-disease or perform any other healing miracle.

We human beings have merely touched the frontiers of mind, soul, spirit. We have learned so little about the forces at our command, our position in life is little short of pitiful.

We go through life, or through part of it at least, in illness, with little physical stamina, with drooping spirits, with bad coughs and ugly sores.

The same power that can change the actual size of a medium's body during the manifestation of transfiguration, should be able to eradicate any and all of the ills of mankind.

We believe that these things can be done, and we believe that we know what is necessary to make them possible.

If YOU are interested, tell us so. We shall give you our plans shortly, and those plans differ fundamentally from all you have ever understood about healing. We shall not undertake to heal you, but to work with you in setting into motion these pent-up, waiting, tremendous forces that can do these things for us—when we really have unlocked them.

Tell us if you would like to learn more about this subject!

Communication

981-991 Rand, McNally Building

Chicago, Illinois

Communication

The Magazine of Spiritual Education

FEBRUARY, 1921

Volume 1

Table of Contents

No. 12

	PAGE
THE MESSAGE OF THE ROSE (Poem)	<i>Florence Belle Anderson</i> 4
AN IMPORTANT COMMUNICATION FROM ABRAHAM LINCOLN	5
PATIENCE (A Poem)	<i>Maude Misener Leary</i> 9
PHENOMENA THROUGH A WOMAN WHO SAYS SHE IS NOT A SPIRITUALIST (Illustrated)	11
CHICAGO MAN TESTIFIES TO TRUTH OF MIRACLES WORKED BY EDDY BROTHERS	15
THE EDDY BROTHERS, PIONEERS (A Serial—Illustrated)	17
A SEANCE EXTRAORDINARY	<i>Joseph J. Bender</i> 22
SEVEN SPIRIT FACES READILY RECOGNIZED ON THESE PICTURES (Illustrated)	25
SPIRITUALISM AND THE BIBLE	<i>Charles H. Conner</i> 26
YES, SPIRITUALISTS SOMETIMES DO IMAGINE THEY SEE THINGS (Illustrated)	28
EDUCATION VS. KNOWLEDGE	<i>Charles P. Fleming</i> 29
EDITORIAL	32
A SPIRIT MESSAGE FROM LEO, EGYPTIAN PHILOSOPHER	36
CIVIL WAR COMRADES COME TO GREET THIS OLD VETERAN (Illustrated)	37
JOIN THE DON'T WORRY CLUB	40
A TRUE BLUE SPIRITUALIST	41
THE SOURCE AND POWER OF THOUGHT	<i>George I. Bush</i> 43
PROOF OF GROWTH IN THE SPIRIT WORLD	44
LEGAL LIMITATIONS OF SPIRIT HEALING IN THE STATE OF NEW YORK	<i>Atty. William H. Burr</i> 46
BECAUSE (A Poem)	<i>Mary E. Lewis</i> 47
THE LIGHTER SIDE OF A SOMERE QUESTION	48
WM. E. HART'S MESSAGE CORNER	49
THE DEAD NEVER LEAVE US	<i>Polly Parsons</i> 50
THE EDISON CONTROVERSY	51
PSYCHIC EXPERIENCES (Department)	53
SEARCHING FOR YOUR OPEN DOOR (Department)	55
PRESS COMMENTS AND CRITICISMS (Department)	57
MISCELLANEOUS MENTION	60
HIS TWILIGHT GUEST (A Poem)	<i>Spencer M. De Golier</i> Back Cover

Published Monthly by THE SPIRITUALISTIC EDUCATIONAL ASSOCIATION

An Illinois Corporation Not for Profit

Executive, Editorial and Publication Offices, Suite 981-991, Rand, McNally Building
538 South Clark Street, Chicago, Illinois

LLOYD KENYON JONES, President-Treasurer; FRANK J. ROOT, Vice-President;
H. E. HALEY, Secretary

Subscription, \$2.00 a Year; Canadian Postage 50c Extra; Foreign Postage \$1.00 Extra
Single Copies 25c Each
Second-Class Notice

Entered as Second-Class Matter, April 7, 1920, at the Post Office at Chicago, Ill.,
Under the Act of March 3, 1879

Copyright, 1921, by The Spiritualistic Educational Association

Get the Big Anniversary Number of **Communication**

It Will Be Ready March 1st!

On March 1, 1921, COMMUNICATION begins its second volume—enters into its second year as a periodical. And during March, Modern Spiritualism celebrates its Seventy-third Anniversary.

COMMUNICATION is the grandchild of Modern Spiritualism, born when its venerable grandparent was seventy-two years of age!

This Number Will Consist of 96 Pages and Cover!

It will have many interesting features, a story about modern Spiritualism, and sketches of prominent workers, past and present. There will be a wealth of illustrations—and there will be a real gathering of the FORCES OF SPIRITUALISM.

If you wish to do some real missionary work, be sure to place copies of this Anniversary Number in the hands of those who wish to know the facts.

Give Spiritualism an opportunity to show what it has done and is doing, what it stands for, what it aims to accomplish.

Place copies of the March Number where they will be seen and read. Go to your church and tell them they should GET IN on this big edition, if they have not done so already—and that they should order just as many copies for resale as they can handle.

Before this announcement appears in the February Number, we shall have acquainted church officials, State and National Associations and other workers with our plans, and they will be invited to tell the stories of their part of this great work.

Send for extra copies at 25c each. This is under the actual cost of production, but you surely will wish to add to the circulation of this special number, and do that much for the Cause. No book or series of books could ever do the propaganda work that is possible through this Anniversary Number.

It will be bigger, better, filled to the brim with interesting, instructive and uplifting articles, and remarkable illustrations.

**Be One of the Active Boosters of the Anniversary
Number of**

Communication

981-991 Rand, McNally Building

Chicago, Illinois

Who Are Your Spirit Guides?

Before Mrs. Ella Wheeler Wilcox passed out of this life, she said that one of the things she dreaded was that thousands of persons would claim that she was guiding them—and especially writing poetry through them.

Mrs. Wilcox's horror has been realized. Through the mail, from all parts of the country, there has come to us a mass of poetic infusion, accompanied by the confidential explanation that, "Ella Wheeler Wilcox is writing through me."

Each person, in turn, thinks he or she is the favored one. No two seem to be aware of the fact that they are boasting of the same guide—and yet the fact remains!

I think it is safe to state (on the evidence) that Ella Wheeler Wilcox is the personal, exclusive guide of several hundred persons. If she works every moment in spirit, she would have no more than five or ten seconds for each one of her charges, which may explain why so much rotten poetry is being credited to her.

We do not believe that Mrs. Wilcox is guiding as many as claim to have her guidance. We do believe that voices have told mortals that this guidance is an assured fact—which pauses us, and causes us to wonder!

Nearly every famous personage in history, appears frequently in different seances and announces that he or she is the guide of So-and-so, who may be a very inferior sort of mortal, with two-cylinder brains and no measure of success to point in justification of such guidance.

But we would hesitate before calling these spirits liars. It may be so. If it is, then our fears are borne out; our suspicions are proved.

We incline to the belief that those whom we know as the great mortals, are not very great in spirit; that spiritual greatness goes to the pure of heart, the meek and the lowly. Our great, no matter how honest of purpose, are inclined to love material laudation. Our material standards of greatness really depend upon adulation—and there is no adulation for us when we reach spirit.

We have been fed on it, let us say—like Lincoln or Napoleon, or many others. We get on the other side, with no throng to meet us, and with no one paying much attention to us. That is a let-down, to begin with. It is likely that we shall moan around, and mope and mourn for the glory which was, but is no more.

There is one place to awaken that glory, to rekindle the fires of fame. That is the seance-room. We announce ourselves, truthfully enough, as the illustrious Mr. Somebody, and the circle-members say, "Ah—oh—how delighted we are." Their pride is tickled, and they are not stingy with their adulation. We, in spirit, hungry and athirst for the glory that has been, are glad to receive it from any humble mortal. It is good to be back again where there are cheers, and where great respect is shown.

Mrs. Wilcox was a good woman, and still is a good woman. We do not say that she finds herself without company or compliments—but perhaps she shines less, with so many great poets parading in the spirit-realms. Maybe there is a touch of regret, for one who is great during one generation, may be less than great before ten thousand or more generations.

I have seen a figure that resembled Lincoln, even to the "wen", step out of the cabinet, and express his happiness to be among us. Thousands of others, in many seances, have seen the same figure. So far as the human eyes can detect, it was Abraham Lincoln. When he finished talking, he shrunk up and sunk through, or to, the floor.

I would hesitate to say that it was not Lincoln, but the only reason I possibly could ascribe to his coming to the circle, made up largely of the nondescript, whose brows were close to their chins, was to get back in touch with mortals once more.

I say that is the only reason, but back of that reason may not have been vanity, or earth-hunger, but a desire to inspire those who were seeking, no matter how little they knew.

I can understand why my own loved ones in spirit come to me; why the members of my family, whom I loved and who loved me, and many of my close friends, should come to guide and greet me. I do not understand why the great of the past should concern themselves about me. When they come, and their identity seems well established, I figure that it is for the work as a whole, and not for me or any other individual.

I ask Spiritualists if it is well to ask for, to seek, the illustrious dead. Is it not more gratifying to know that those whom you love and whose love you have, are with you and helping you? And, besides, you did not live the lives of those famous folk. How do you know that they didn't have more secret sins than a case of measles has spots? Perhaps it is less a compliment to you than you suspect, when they announce their presence.

God, we worship—and have abiding faith in. Christ we look upon as the Gentle Mediator. But the famous of the world we look at askance, because those few whom we have learned to know never looked half as good and noble to us as our own loved ones.

It means more to me to know that my mother and father have come to me, than it does to know that Lincoln, Washington, Jefferson, Napoleon, Julius Caesar, Alexander-the-Great and Leonidas, et al, have held counsel with me.

The dearest things are those bound to us by ties. And we serve our progress most when we seek the dearest.

In the meanwhile, without wishing to offend you, we ask you, one and all, to please—please—PLEASE refrain from sending in more poetry written or inspired by Ella Wheeler Wilcox, because we like her honest-to-goodness poems too well to weep over the post-mortem imitations.

Very sincerely yours,

Lloyd Kanyon Jones

Editor.

The Message of The Rose

By FLORENCE BELLE ANDERSON

Sweet Rose—loved flower of all the world,
 Blooming in garden fair and wilderness,
 You hold a secret 'neath those petals curled,
 I'll bend and listen sweet, if you'll confess.

"I have been called Love's flower," the sweet rose said,
 "In joy or sadness, still I play my part,
 I grace the bride, I linger with your dead,
 When all have gone, I soothe your lonely heart;

"I am a message bearer," said the rose,
 "God speaks through flowers, if you will only hear,
 And learn the secrets that we would disclose,
 Of Heav'nly truths—Of wondrous things most dear.

"Deep down within me—in my heart of gold
 There is a God-force, though you cannot see,
 But, still 'tis there, God doth in love withhold
 Much from your eyes He has revealed to me

"But now the time has come for you to know
 The greatness of yourself, and learning,—live
 Upon the heights, where God would have you go;
 This is the message that my Master gives:

"When but a tiny seed, I was a rose,
 I was an embryo of love untold,
 Each blossom gathers beauty as it grows
 Draws what it needs—Thus, doth a rose unfold.

"You are God's Rose—of roses all most dear
 You have the God-force, hidden deep within;
 Draw from that center, leave your dwarfing fears
 You have the now—Not what you might have been.

"Draw what you need—the Universe is yours;
 Just as the sun draws water from the sea,
 Sun-rays within you call all things secure,
 All that you long for—all you want to be.

"This is my message," sweetly said the rose,
 "Gladly I send it from my heart of gold,
 Fling my glad message on the wind that blows,
 Say to the world—Unfold—unfold—unfold!"

An Important Communication Received from Abraham Lincoln

The Martyred President Sounds a Warning and Suggests a Solution of the Difficulties Which Beset Us—In the War Between Capital and Labor He Stands with the "Common People" as Usual

Regarding this communication Lincoln said, "If it lacks finality, that is for other men to supply. But I feel that it is true in its essence and wise in the direction in which it points and I commend it to the American people in the hope that in death as well as in life they will honor me in listening to the views which arise from a long and careful consideration of their interest."

HERE is a spirit message of great importance in itself but the circumstances surrounding its receipt, the conditions under which it was conveyed from spirit to material and the vessel chosen for its transmission make it all the more important.

We say "vessel" chosen because the man through whom Lincoln gave his message would likely object to being called a medium. In fact, he declares that he is a skeptic and even doubts his own sense (like a lot of others) yet declares that the communication could not possibly have been written by himself—either by his conscious efforts or through his (so-called) sub-conscious mind.

Here is a man who would no doubt be angered if called a Spiritualist. Well, he may not be a Spiritualist but we are quite sure that he is a medium. And doubt it though he may, he will sooner or later be brought to a realization of the fact that he has been chosen by the spirit world as a connecting link between that and this world.

Now let us quote from the Arkansas Gazette wherein the following was published: Chester Bailey Fernald, author of "The Cat and the Cherub," "Chinatown Stories," and other popular fiction which has also been drawn upon for the dramatic stage, is a native of Boston, who passed through a newspaper apprenticeship as Washington correspondent, has traveled extensively in Alaska, China and Japan, as well as throughout the United States, and is a member of the National Institute of Arts and Letters.

The newspaper proceeds to publish the following which it announced as having been written by Mr. Fernald, himself:

"I never thought much about psychics—never inclined to believe much of what I heard about communications from the dead. I believe such messages are the subject of warm controversy and I ought to say that what I have to tell may not satisfy either party to the controversy.

"One day during the present year a friend said to me with some diffidence that he was in the habit of receiving messages from the dead, and that he had received one from my son, begging me to communicate with him. My son was an American who was in England when the war broke out and who could not wait for America to come in. He crashed in an airplane of which he was pilot and he was killed. This was over the Austrian border.

"I have always wished to preserve an open mind—even when there is something in it. I used the familiar wine glass and circular letters in attempt to get a message from my son. At first I had only just enough result to stimulate further trials. Eventually I received messages which for length and coherence appear to rank high in the history of these things.

"Some people are convinced that these are messages from the dead. Other people say they are messages from one's own self-consciousness. I say that the contents, not the source of such messages, are the important things.

"Many different people have appeared to talk to me by this means. One is a man who will talk to me if he can, whether I want him to or not. His persistence, his unpleasant character, his maudlin and often offensive utterances make me hope he does not dwell in my self-consciousness. To me he is a strong argument for the reality of these messages. But there are arguments to the contrary. I am not going into these arguments.

"After a while my son said he had met the shade of Abraham Lincoln, who wished to speak to me. I was skeptical. I am now. Any one else may judge as well as I the reality of what followed.

"Abraham Lincoln began in characteristic style a discourse on the present relations of capital and labor in the United States. As it went on I began to receive it by automatic writing. The reader must take it from me for what my statement is worth to him, that the last and best portion of this wise and



reasoned document, which may not appeal either to capital or to labor, but which certainly will appeal to the majority who pay the bill when capital and labor contend with each other, all this last portion was written by me in two sittings and has not been altered except as to a few words changed at Lincoln's request. Also, that I could not have written it without a good deal of preparation. I have never written anything by fiction with my own pen. This is not fiction; it is a simple fact.

"What I like about myself is that my mind is quite as open on the whole subject now as it was in the beginning. I will accept any solution of all these phenomena that is logical. Let Abraham Lincoln's message and his sane and temperate proposals as to capital and labor stand for what they are worth. If anyone says they have proceeded from me by any means which I can be made to understand, I thank him for his flattery."

AFTER relieving himself of the foregoing explanation and remarks Mr. Fernald gives the following communication which he received from Abraham Lincoln:

"I am Abraham Lincoln."

"I believe that there is now an omen in the sky which portends a great disaster. I can only hope that it will have proved a false omen. But I am of the opinion that in the near future we shall witness what will ill mix with the huge self-satisfaction with which we view the vast inventory of our almighty and immense republic. In the near future I expect to see a change of greatest meaning in our national life—a change no man can contemplate without much searching of his heart."

"I am one who always kept silence unless I felt that I knew all that I could know of the subject of which I spoke. I feel no lack of knowledge of the subject of capital and labor, because ever since my death I have followed with assiduity all that affected my country with regard to its vital interests. In the matter of capital and labor I have felt that America has deteriorated at a rate that gives me alarm. We have been in such haste to acquire wealth that we have disregarded much that was of greater importance. We have failed to see that in amassing wealth we have not added to our advantages over the rest of the world."

"Many men fear that in the near future the crisis in labor matters will bring about a revolution. I think this may be avoided if we all are prepared for it by a serious consideration of the source of the trouble which is impending. If men will ask themselves what is at the root of the matter they will discover that it is an old trouble in a new guise. It is the old trouble that we all know in the dealings of capital and labor; in that all men distrust each other in matters of money. I am sure that this is all in most men's recognition of their own everlasting want of restraint where personal advantage is in question and in their suspicion that all other men are equally without such restraint."

"I am very well aware that other nations suffer the same anxiety that we suffer; but ours is a different case. We hold within our borders so many elements of disorder, foreign as well as domestic; and they are of such complex nature that I feel we cannot approach the subject too soon or with too much forethought. We have enlisted so many citizens of

all nationalities, we have made it so easy for any one to become one of us in name, that we have not asked whether they are with us in spirit. What wonder that no man can probe with accuracy the depths of the currents—if I may mix a metaphor—that are moving so rapidly in our body politic. Some men say that all will solve itself in the course of the ordinary struggle for existence. But in my view there is no one who can tell us what we may experience in the near future."

"I always made it a rule when in doubt to find out what other men thought; but here is a case where no man risks an opinion unless he is one whose opinions are the mere expression of his hopes. In every case where you examine the

outward manifestations of men's hopes you find an inclination to confuse reality with anticipations of a nature most adapted to those hopes. You will find at present that the most usual hope is for a peaceful carrying on of life as it was before the war. But who can tell how that is to be accomplished if all men are at war over problems which defy solution in the mood men are maintaining?

"Without due pessimism, I am bound to feel alarm because I see no solution likely to be of use while men continue to look upon capital and labor in the old way."

"Every man thinks first of his own near gain and not of the ultimate good of all men together. No account is taken of all those conflicting interests which day by day grow more hostile to each other. No one seems gifted with vision enough to foresee the outcome which stares us in the face. Yet never in the history of mankind has such a contest unrolled before our eyes as now presents itself in anticipation. The interests are greater in power and in fierce unwillingness to compromise. The people who control some of those interests are more bent on destruction than ever was an army of Huns. Never has any epoch unfolded in which the control of great bodies of men was more relentlessly in the hands of a few irreconcilable, irresponsible and indifferently endowed members of society."

"Few men have ever been placed in the position in which I was placed as president of the United States. I do not have any hesitation in saying that I never could have lived up to my responsibilities if I had not had faith in my own kind. Few men are competent to live out their lives as rulers of men, and those few may not be labor leaders. I believe in the Congress of the United States as a means of making the will of all the people more mighty than the will of any part of the people. My solution for the question of labor and capital is not of an order which will alter the universe, as some men would alter it, by fit. My solution arises from a source wherein all problems must find their solution."

"It is at the root of all things that men must live together and aid each other by use of their superior, not their inferior faculties, to live in harmony and in peace. Therefore an effort of the will must be made—of will which proceeds from the heart—to distribute those things for which men struggle and to distribute them with less callous indifference to the dictates of those emotions which distinguish us from wild animals and entitle us to a hope for mankind."

"All those who want to better the condition of men must expect to be misunderstood and to be made the target of

"I will not make myself the spokesman of any class—I never did so; but I will venture to say without fear of contradiction by fair minded men that while we leave out of consideration the lives of three-quarters of our population we shall not have peace."

ridicule whenever they put forth views not customarily held by conventionally minded men. I always found that whatever I had to say was best said without the smallest thought of whether I should be believed foolish or not. So many times in my career I had to place before men the results of long and difficult thinking, and had to make them see the results of my thinking without leading them through the long process of my thought, that I grew used to seeing men make observations of a nature which betrayed their want of knowledge and of reasoning power. What most pleased me was to discover that some men, however, given the same promises from which I had started, arrived at the same conclusions. This strengthened my resolve to carry by my own conclusions to an end.

"After many years of such experience, I grew hardened to whatever criticism arose from men of little acumen whose one thought was to make themselves heard, whether they made themselves believed or not. So I came to a manner of treating public questions as if they were private questions intimately to be discussed and as if every one in my audience was individually interested in the most selfish way. This produced always in the minds of my hearers a feeling of intimacy which brought about close attention. Whoever tells men something appealing to the self-interest which lies uppermost in their minds will have their best attention. Therefore to make headway with the laboring man, one must remember always his crown of self-interest, and proceed from that to considerations growing out of it, and then point the moral which one has had in mind.

"In his own interest, the laboring man must gain a little better understanding of the capitalistic point of view.

"Capital has a way of getting into the hands of old men. Old men are prone to dispute with new times. Some old men take it hard, that after living a lifetime under one set of conditions, a new set of conditions should confront their declining years. That is always their complaint when a new view of political exigency possesses the public mind. There are few men who can confront a new state of society without misgivings as to its effect upon their interests. What they have been accustomed to, they can cope with; but what presents a new problem at a time of their lives, when they look forward to peace and rest must give them pause. These men are always on the side of inertia. They represent a considerable body of public opinion and one which wields no little power. Whatever is done in the line of change, must be done more or less against their will. Now as a means of dealing with them, we have only leverage arising out of their anxiety to preserve what they have acquired. They are not willing to see this jeopardized, and any compromise which leaves them in possession of their property they will look upon with favor if they find the change unavoidable. Though they are not able to discern anything for the public good in such a change, they will bow to the inevitable and thus we shall see them reconciled, so long as they are left comparatively undisturbed.

"I am of the opinion that when a time comes for an interchange between labor and capital by which labor will share more equitably with capital in the product of their joint effort we shall see some strange conversions among the elder capital-

ists who have been persuaded less by logic than by the conflict which threatened their existence as capitalists.

"But we must not look to men like these to provide us with what ways and means will be called into use for the solution of this conflict. When the hurly-burly is over and there is a new ray of light overspreading the field we shall detect its source as from those men whose experience in both camps fairly entitles them to be judges of what should be done.

"These men will have great responsibilities thrust upon them; but it is from them and from them alone that I look for a sane and reasonable adjustment of the case between capital and labor. No labor leader occupies such a position. No labor leader can see both sides with an equitable vision. His has been the office of a centurion, not of an arbiter. At his best he is but one who holds his position more by virtue of his ability as an agitator than by his ability as a placator. These terms are to be taken not as contrasting right and wrong but as contrasting cause and effect.

"One of the most difficult things to do in life is to persuade another man against his own reasoning. That is why in all the discussions between labor and capital there has resulted so little of value to either side. Capital reasons from the standpoint of capital; labor reasons from the standpoint of labor. But the public, affected by the vagaries of both, listens with impatience because it occupies a middle ground, which too often furnishes the battle-ground.

"Now, in order to bring about some fair compromise, I propose that all questions between labor and capital be submitted to a board consisting in part of capitalists, la-

bor men and men who represent the public. I am aware that this already has been done, but I recommend that it be done in a new spirit; that of combining the interest of both other parties with the interest of the public at large. The difference will be that there will result some compromise which is not made by placating both capital and labor at the public expense. This will ease the unrest of the public at large and it will operate to prevent either capital or labor taking more than its just share in the product of their combined effort.

"Your best way to reach this compromise will be to try all questions before a court comprising the three elements and then to enforce the judgment of the court by due process of law. Such a course cannot fail to gain public confidence. It has been tried already with success and it ought to be carried further into industrial circles where the question of a public equity in the dispute seems at first thought to be more remote.

"As often is the case, these disputes may be tinged with politics; but nevertheless the results will depend upon the integrity of the people themselves in choosing their representatives, and beyond that integrity there lies no hope for any body politic. Choose men by a process of discrimination—men who must be well compensated and who have shown by the lives they have lived that they possess public spirit and enough self-sacrifice to perform their duties without prejudice and without fear. The results will more than compensate in their actual benefit to the public the few cases where private interests will creep in and go against the public weal. Those who once have failed in their duties as representatives of the

"Those who once have failed in their duties as representatives of the public will suffer sufficiently in after life to become a warning to others. We have always with us a certain number who are incapable of acting for the public welfare."

public will suffer sufficiently in after life to become a warning to others. We have always with us a certain number who are incapable of acting for the public welfare. We must reckon with them as we do with the item of profit and loss in our business accounts. We try to reduce that item to its lowest, and I have confidence that the American people can carry on their public business with as small an item of profit and loss as can any people on earth.

"In all the years I stood before the American people in the capacity of their chief magistrate I never had a more difficult task than to persuade them to modify their constitution with reference to the negro. While they held the matter to be one of urgency, they could not bring themselves to believe that my plan was one which would solve the question of the hour. When, however, after infinite discussion and turmoil of opinion they brought themselves to accept what I had done they began to believe in sincerity of purpose and in the wisdom of my act.

"Now that I am no longer with them they refer to me in terms of enthusiasm and my name has been honored in many lands. So will be honored the name of the man who brings the American people to a point where they decide that the question of capital and labor shall be made the prime issue of their policies and shall be brought to a solution such as shall lay the matter at rest.

"For this they must assume another phase in their practice of political freedom—I mean they must take another way of approaching this matter than that in which in the past they have approached questions of equal moment. The country must be made alive to the momentousness of the issue. It must realize that in other lands the danger exists of a complete collapse of all existing social institutions, and our people must meet with foresight this danger as it approaches their shores.

"I will not make myself the spokesman of any class—I never did so; but I will venture to say without fear of contradiction by fair-minded men that while we have out of consideration the lives of three-quarters of our population we shall not have peace. A new mode of life must be entered into by all the conflicting interests. What that mode of life shall be depends upon the wisdom and the action of our statesmen. It will be upon their shoulders to furnish what shall be not only a new franchise for labor but a new security for capital and a new assurance to all our people that life and happiness are to go on unthreatened by a cataclysm which would mean the end of civilization.

"With this let me bring to an end what I undertook to say. If it lacks finality, that is for other men to supply. But I feel that it is true in its essence and wise in the direction in which it points and I commend it to the American people in the hope that in death as well as in life they will honor me in listening to the views which arise from a long and careful consideration of their interests."

ABRAHAM LINCOLN.

We wish every citizen of the United States could read this message from the man who ranks among the highest in the esteem of Americans. His memory is revered by millions and his greatness is recognized by the various peoples throughout the world. His history is taught in every school in this country—and in some foreign lands, also.

So it is that Lincoln is commonly acknowledged throughout the world as having been a great and good man. If he was a great man while here, he is a greater man now. Life is eternal and we all enjoy endless progression onward and upward. Some, it is true, move forward very slowly and learn but little. Others learn much and move forward quite rapidly. Of such was Lincoln—a great man, endowed with a mind, perhaps, superior in advance of the average of his day on earth.

If Abraham Lincoln had that wisdom on earth, he has greater wisdom now. Being of pure spirit his brain is

clear—not impeded by flesh not clogged by material things. Lincoln has been learning even greater things. Think you that such a brilliant mind would be wasted in "eternal sleep?" How absurd to think that his soul is resting until "the last great judgment day."

Lincoln knows that every day is judgment day—that we, each and all, are being judged by the records we write from day to day as we wend our weary way through this earth life. We shall be rewarded or punished by natural law according to the records we make. Notice his reference to the law of compensation when he says, "Those who once have failed in their duties as representatives of the public will suffer sufficiently in after life to become a warning to others."

This we may take as a prophecy—to mean either one of two things. It may mean that the politicians who gain control of government then misuse their power, breaking their solemn oaths to honestly represent their country and people—will reap the harvest of their misdeeds while yet on earth. Or it may mean that our politicians of today will not pay for their sins before passing over, escaping as their predecessors have done until they pass from earth—but that there is to be a great awakening, that millions will see the truth of Spiritualism and that, therefore, the people at large will know of the sufferings of our public men who have betrayed their trust.

At any rate, here is confirmation of the fact that there is a law of compensation and that it is working. Many there are who like to deny it—their sins have been so great that they fear that immortality is a fact. They know that if there is a hereafter they will be punished. So they hope that death really does end all.

But there is no death—there are no dead. We know it. Lincoln knew it—because he was a Spiritualist while serving our Country. He held seances in Washington and wrote the history making Emancipation Proclamation under spirit guidance.

If Spiritualism is bad—as some say it is—how is it that good men like Lincoln embraced it? If Spiritualism is bad, why does it not urge people to do evil instead of good? No—regardless of what those who do not know may think or say—Spiritualism is good. It teaches right thinking, right doing, correct living. Those who are the loudest in denouncing Spiritualism here are oftentimes the most eager to come back from the hereafter to teach and preach the truth of Spiritualism.

Lincoln knew that the man who served as the instrument to get his message across would deny him. He knew that ignorant humanity would deny him. Therefore his pathetic appeal, "the hope that in death as well as in life they will honor me in listening to the views which arise from a long and careful consideration of their interests."

Is it not cruel that many will turn deaf ears and cold hearts to that appeal? Is it not pitiful that during this, the month of his earth birth date, people will sing his praises and—at the same time—refuse to believe?

Lincoln knows it is so. He has been denied before. He suffered the sneers and sneers of ignorant fools during the trying days of the Civil War. He endured insults, abuse, defamation of character and even forfeited his earth life because he thought more of his Country, his God and of eternal Right than he did of the opinions of malicious slanderers and evil disposed traitors.

So we beg of you to read this communication of the immortal Lincoln—and to take it to heart. Not because he discloses the differences of capital and labor, not because he sounds a warning of possible disaster, not because he speaks of good and graft with their penalties to be paid but—

Read and study it because Lincoln has now, as he always did, the interests of the great common people at heart and because he loves his Country!



Here is a reproduction of one of the strange drawings produced through the hand of Mrs. Field. The original drawing measures perhaps two feet wide by nearly three feet long. Several hours' work was necessary to complete it.

Examine this drawing carefully. Note the strange faces and figures, the drawings within drawings and the elaborate details.

A large collection of the drawings were exhibited in the studio of Ervin Metz, Fine Arts Building; at Chicago University, and at the Auditorium Hotel.

Many prominent people were interested spectators. Artists, sculptors, architects, scientists, psychologists, archeologists, historians and investigators of all sorts examined the works.

International Photo



Here is Mrs. Field pictured as at work upon one of her strange drawings. Rosa Raisa, grand opera songbird, and Gracona Rimini, also of the Chicago Grand Opera Company, are looking on. Grouped about them are several specimens of Mrs. Field's work. This picture was made by the International Film-Service during the exhibition at the Auditorium Hotel.

Phenomena Through a Woman Who Says She is Not a Spiritualist

Emma Mabel Field, Chicago Psychic, Draws Pictures Within Pictures and Strange Symbolical Designs Which Baffle Scientists and Psychologists—Never Having Studied Art, Mrs. Field Declares That She Is Not Responsible for the Results but that Some Outside Force Directs Her Hand.

CHICAGO is becoming noted as an art center and boasts possession of art in varied assortment and of artists in wide range of talent. But we will wager that the strangest artist to be found in Chicago resides at 4024 Clarendon Avenue, and that there one may gaze upon the most remarkable drawings it is possible to see in the city. Because there lives Mrs. Emma Mabel Field, a psychic of extraordinary talent.

Mrs. Field says she never studied art and professes no great knowledge of art. Most certainly she lacks the bearing or "the temperament" of the average artist. Nor can she talk glibly about composition, perspective, shades, tones or atmosphere. Yet she draws pictures—and has been doing so for several years. She has stacks of them—some big, some little, all

shapes and sizes. And such pictures that they are! Surely no artist living today could produce such work. Because they are so involved in design, so intricate that no artist of this commercial age would have the time or the patience to work them out. Should anyone but Mrs. Field attempt to produce them surely it would be found more tedious than lace making or than weaving oriental tapestries by hand. The ancients may have had the time, talent—and patience—to work out such designs; but modern artists, never! With a shrug of the shoulders they would very likely exclaim, "What's the use?"

Which bears out the contention of Mrs. Field who says that she, herself, could not produce the drawings. She declares that some force other than her own, operates her hand. She gets ordinary drawing paper and spreads it out upon a table.



This drawing is even more intricate as to detail. Turn it to one side or up-side-down and note the faces and figures. (International Photo.)

Pencil in hand she sits before the table. Lo and behold, the pencil begins to move! It jumps about in a dot-and-dash sort of way, reminding one of a clacking telegraph instrument. Then it moves this way and that, all over the paper. It scrapes and scratches and makes weird designs much like those produced by a child. But watch—the pencil does other strange things—it acts as if it meant to cover the entire sheet with a field of black. Reminds one of an endeavor made to sharpen the point of a pencil by rubbing off some of the lead at the side. However, there seems to be reason behind it all. Because, as time goes on the strange jumble of pencilings begins to take body, shape and form. A design appears. Figures may be seen. Then—

The pencil hesitates. It remains still. Mrs. Field, who has been sitting with half-closed eyes as if oblivious to all her surroundings, suddenly becomes active. She yawns, stretches luxuriously and arises, announcing that the drawing is finished. We pick it up and examine it eagerly. What do we find?

Birds and beasts—fishes and reptiles—faces and figures. Gargoyles and queer shapes of all kinds. Turn the paper upside down, to this side or that, peculiar pictures and designs appear.

Hundreds of people have examined the drawings. Their opinions are interesting, varied—and conflicting. Some artists who are thinking more of dollars than sense ask, "What good are they?" While other artists praise the drawings and see in them perfect specimens of ancient art. Some sculptors, also, see ancient art re-incarnated and feel the atmosphere of by-gone centuries. Architects see evidences of ancient Assyrian or Babylonian designs, Egyptologists have visions of ages past and declare that Mrs. Field is an ancient artist of the past, a daughter of the Nile, re-incarnated. And the psychologists—they prattle about the subconscious mind, whatever they mean by that! Scientists, ever cautious and non-committal, refuse to believe anything or voice an opinion.

Then, there are the Spiritualists who recognize in Mrs. Field a developed psychic and prize her work as important phenomena. Immediately the "antis" speak up and declare that if it is "Spiritism" it is the work of the devil. But the drawings of Mrs. Field contain nothing evil. So how can they be blamed on a so-called devil?

Mrs. Field says she is not a Spiritualist yet insists that she really does not do the drawing but that some external force moves her pencil and that some intelligence other than her own directs her hand. She declares that she has no control over her pencil, that she does not know where the pencil is going to move nor what it is going to do. Furthermore, artists find that their work tires them. They are fatigued after using pencil or brush for a day or even a few hours. However:—

It is just the other way about with Mrs. Field. She takes up her work when she feels depressed, worried, ill at ease or tired. She may work hours at a time—one big drawing required almost twenty-four hours of incessant labor—yet Mrs. Field always finishes her drawing with a sense of being rested and refreshed. Strange!

Who Sent the Money?

As a result of our December article about Mrs. Mary Dunn, that good medium received a request by mail for healing. The letter was accompanied by a five dollar check. Both communication and check were signed but no address was given.

Mrs. Dunn, therefore, desires us to state that she has asked and that her spirit controls have promised to supply healing forces to the afflicted person wherever he or she may be but that she will not cash the check until word comes to the effect that the sick have been made well.

Signs of the Times

*Yes, All Evidence to the Contrary, the World
Is Growing Better*

Read this news which came via Associated Press from Yakima, Washington, and which appeared in newspapers throughout the country:

Harcourt M. Taylor, retiring judge of the Yakima Superior court, has announced he will resume practice of law "in accordance with the principles of new thought."

"As I shall apply the teachings of Jesus, the Christ, to legal service," he states, "I shall accept no employment to fight lawsuits as counsel or assist others to do so, nor attempt to collect debts; though if I can assist people in keeping out of lawsuits or settling litigation in which they are already involved, I shall consider I have rendered the highest legal service. I shall trust in God, not those whom I serve, for my compensation, making no fixed charge. My clients will pay me what they think is right and their means justify."

Experiences of An Amateur Photographer

*Developing Clairvoyant Tries to Photograph
That Which He Sees*

For some several weeks past I have seen such wonderful colored lights in artificial light of any kind, such deep beautiful and wonderful colors of round and diamond shape and often my home is just flooded with these colors.

Of late date I have also noticed that in daylight I see many strange looking objects and designs out in the open air, the more clear the better but not clear of necessity as I saw some of them today while it was snowing. They are of a transparent whiteness some times of beautiful pattern and design but often they appear as an immense amount of white transparent ribbon just furled loose and floating in the air making up very strange shapes and often what appears to be flowers formed by just folding the ribbon-like substance into petals.

I have said so many times if I could only draw that I might be able to tell somebody and show them that they might know the wonderful things I had seen. This past Saturday morning the desire was so great that I thought I would attempt to do this as I could see these wonderful things floating down past the large window of my office.

However on my return home at the noon hour, not working Saturday afternoons, while out in the yard I seemed to see these things so plainly that I decided to try to secure a picture of them. I exposed three films from Premo film pack, using different stops and distances and on developing these films in my own home I was pleased to find that I had accomplished my desire on the first film I exposed.

You cannot know what a wonderful feeling came over me when I realized that this great desire to have some material record of what I had seen had been fulfilled far beyond any hope. While this may not seem so wonderful to others, if they had seen what I have seen they would realize the wonderful possibilities of securing photographic evidence that will startle the world. It surely is too bad that I had such a pitifully small camera when I took this picture as only a very small part of what I saw is on the print, and I instantly recognized those figures that resemble flowers and just the form and outlines as it shows. But the wonderful head and shoulders of the person which these wonderful designs seem to accompany failed to show on the film.

Earnest W. Williams.

Food for Meditation

BY

DR. W. F. SHEPHERD, JR.

President First Church Psycho-Science, Cincinnati, Ohio.

I firmly believe that the spiritual emanations necessary for the conditions of communication between the two states of being can be supplied by the loved ones in spirit, just as is done at the present time, while at the same time we in the physical form, through a better understanding of the laws governing these chemical changes will be able to supply the necessary physical emanations or requirements, that will enable us to communicate with the loved ones on the spirit side direct and without the assistance of a psychic.

Let us consider for just a moment facts as they are presented to us in every day life and we will have a clearer conception of the certain possibilities of Direct Communication in the near future, and I dare say in good faith, within the coming new year. First let us analyze ourselves. We start at the moment of conception as a mere "Germ of Life." From that moment on this germ of individuality begins to clothe itself with an inner spiritual body and an outer physical, through assimilation and the law of like attracting like. "As a man thinketh, so is he." You ask Why? My answer is that it is a true fact that like attracts like; and furthermore, Thoughts are the expression of Spirit, and all the physical objects around us are but the expressions of Thought reproduced in a physical form. You have to but use your own brain and you will have to admit this fact as true. Let this fact impress upon you the momentous value of GOOD THOUGHTS.

Now to proceed with our subject, we all know that the only difference between the body of the psychic and that of the average person, is a chemical difference in the make up or constitution of the psychic. I can further say that development is largely brought about through chemical changes in our minds and bodies. These changes are due to the fact that as we sit for development our thoughts become more spiritualized, thus causing a like reaction in our physical make up, which causes a refinement of body through chemical changes. So long as people sitting for development entertain malicious, jealous and selfish thoughts they will not only interfere with the development of others with whom they come in contact but will not make any progress in their own case; even if they should it will be but temporary and to a minor degree. This, my co-workers, is the reason we have not progressed any further than we have today, and I don't hesitate to acknowledge it before the public, including myself in the statement.

Let us forget the past, but, profiting by past mistakes not repeat them in the future, and work in harmonious accord to promote this beautiful cause. Let us put aside our selfishness in our desire to serve God by doing our part to help serve Humanity and uplift His less fortunate children. Possibly they are the victims of adverse circumstances such as we have been fortunate in not having had to contend with, and surely they are just as deserving of assistance and salvation as we are, so let us be thankful when we have the opportunity presented, to help them in their struggles; I assure you that when we so help our fellow men and women, we are unconsciously helping ourselves to a far greater extent.

In concluding this little article let me make a few suggestions concerning electricity. Electricity is the controlling factor in the laws governing the universe, and it will be in fact is, the controlling factor of communicating between the two expressions of life. We as individuals, in all reality are batteries. As you all know, electricity is composed of the two main elements, positive and negative in character. We get the positive elements that compose our body from the oxygen we breathe in at every breath; the negative qualities we get

to a large degree from the hydrogen in the water (H₂O) we drink in large quantities every day of our lives. We also get two other important elements, which come largely from the food we eat. One of these is nitrogen, which is the principal element of the fibrous part of our body, and the other element is carbon which is the principal element forming the fatty tissues which keep our body warm.

As a word of encouragement to all I am glad to be able to make the statement that I myself am working on an instrument that when completed, and attached to the modern victrolas will enable direct voices to be heard from the spirit world, and I feel confident of success. Further than this I will not comment at this time. Let us all do our part.

Fraternally,

W. F. SHEPHERD, JR.—D. M.,

(Healer-Lecturer-Teacher.)

An Interesting Explanation

Lillian Grant Weston Interprets Some Spirit Phenomena Described in a Recent Issue.

OUR readers will remember our stories about the manifestations in the Kemp home as pictured and described in our October and November issues. The spirits chose to write cryptic messages oftentimes and to do other things which, though it was apparent they were done for a purpose and meant something, they could not be understood. For instance:

In our November number, we reproduced a photograph to show how, during the absence of the Kemp family, flowers were taken from a vase and placed upon the floor in a circle and how some flowers were torn up and the petals scattered in the opening of the victrola.

It was apparent to us at the time that the number of the flowers, placed in such a perfect circle on the floor, represented the members of the Kemp family, one for each member who sat for development in the family circle. The meaning of the cryptic message written on the mirror and the meaning of the flower petals strewn upon the victrola openings, were not so readily understood. But now comes Lillian Grant Weston with an interesting contribution wherein she solves the meaning of the flower petals. Read what she says about it and see if you don't agree with us in saying that it is a pretty good interpretation.

"Concerning page 35 in the November COMMUNICATION. It is said that the people did not understand the meaning of the petals being in the victrola.

"The spirit did that for a cabinet and left the suggestion of the excellence of it for that purpose. The flowers show the order of the sitters and the victrola for the cabinet, for the spirits to use in gathering force. It is not necessary to have a large place or room. Edison, you see, has already invented the good cabinet.

"Mr. Vallantine's guide, Bert Everett, shows what I have always declared, that the time is coming and already here when they shall come and go and remain as long as they like—for the first law of heaven is freedom. And only the human mind has built up such limitations like a wall of adamant and punished themselves thereby, by sorrow, loss and blasphemy in general.

"Glory be to God who giveth us the victory, through the great golden hearted 'Christo.' He of the kingly grandeur and heart of a child, of the power of the earthquake and an ear to hear the slightest moan of pain, who walks the trackless sea among men in spirit and those who receive Him must receive Him in spirit and in truth.

LILLIAN GRANT WESTON."

168 Dartmouth St., Boston, Mass.

Chicago Man Testifies to Truth of Miracles Worked by the Eddy Bros.

Mr. C. M. Newton Living in Chicago Today Tells of Greater Things than Related by Our Serial Entitled "The Eddy Brothers, Pioneers"

MR. C. M. NEWTON, 4160 Ellis Avenue, Chicago, has perhaps witnessed more spirit phenomena than any of us because he is not only ripe in years, but was born a Spiritualist. Mr. Newton has lived in Chicago a good many years, but he was born in Vermont—and spent his early life just a few miles from the old homestead where the Eddy Brothers lived and where the phenomena as related in our articles took place.

Our series on the Eddy Brothers has caused a great deal of interest and comment. The miracles described have been considered by many to be almost beyond belief. But here comes Mr. Newton with a declaration to the effect that the phenomena described in our articles is as nothing compared to what he saw transpire in private seances given by the Eddys and which he was permitted to attend.

Mr. Newton described one such seance, which, instead of being given at the Eddy residence in the seance-room described by our articles, was given in the home of a family with which Mr. Newton was acquainted. Taking charge of the seance these folks constructed a rude cabinet by hanging blankets across the corner of a room. In this improvised cabinet they placed nothing save a chair for the use of the medium. When the medium, Mr. William Eddy arrived, he—divested of outer clothing and with no possibility of taking anything save himself into the cabinet—was placed in the chair and the curtains drawn before him. Almost immediately the manifestations began. Spirit voices—not only one, but several—were heard and materialized spirits issued from the cabinet. Many marvelous things occurred. We shall let Mr. Newton tell of some of them in his own words:

"After the seance started one of the first things I saw was a small white object, appearing on the floor about three feet from the cabinet. It gradually developed into the form of a little baby about six months old, and then it crept over the floor to its mother, who was one of the sitters. It reached up with



MR. C. M. NEWTON

its little hands and grabbed at its mother's skirt, and lifted itself to her lap, and began to talk baby prattle, and continued until it could talk plain English. Then it grew into a child of about 11 years old. It was a pretty little girl with long curls hanging over her shoulders. I heard her say: 'Mother, I have been away on a visit, but I have come back to see you.' Then the mother stood the child on the floor and while holding its hand it began to dematerialize and apparently sink through the floor. The mother retaining her hold on the baby's hand, until it went clear down to the level of the floor, at which time the dematerialization was complete, and the child disappeared, returning to its spirit form."

It must be assumed in explanation of this phenomena, that this spirit left the earth life when a mere baby. She,

therefore, first materialized as a baby for purposes of identification—then developed into the form of a child of about eleven. Children, even babies which "die" before birth, live and grow to maturity in spirit, where they are nursed and cared for by relatives and women whose duty it is to mother the children of spirit. Likely this little girl had been in spirit long enough to reach the size of an earth child of about eleven years. Remember that this occurred in a private home, and not in the public seance-room of the Eddy Brothers, as pictured in our articles. The fact that this seance was held in a private home under test conditions, naturally imposed by the people living in the home, precluded all possibility of fraud. Mr. Newton further states, that two Ministers, one a Presbyterian and the other a Congregationalist, were in attendance. Proceeding Mr. Newton says:

"Then came two little cloud-like effects upon the floor outside the cabinet. A spirit voice inside told me to take hold of those objects, which I did. The cloud-like effects had been slowly growing larger and as I grasped at them, they took solid form and I was surprised to find that I had hold of two

spirit hands. The spirit voices issued from the cabinet again and directed me to slowly rise to my feet. Up to this time, I saw nothing but the materialized hands, but as I slowly got upon my feet, the hands gradually rose also and there developed beside me the figure of a man. When it was completely materialized, I found it was my grandfather standing right there with me. He was a great, big man, over six feet in height. I positively recognized him as to face, features and voice. He talked to me, telling of my mother's departure, and of my life and spoke of things which were known to nobody there but me.

"Others in the seance got more in proportion than I did and just as wonderful manifestations as these I speak of. However, I shall not tell of them because those people are not here to back me up in my statements. I want to tell of the things which occurred to me because I am here and can testify that they were genuine.

"It may be very interesting to hear that at that time I was suffering from injuries, which I had received previously. I had been under the care of earth physicians for a long time, the best doctors procurable in Boston, New York and Philadelphia. They told me that they could do little for me, and that I had but six months longer to live. I went to this seance with the object of getting advice and assistance from my guides and the doctors in spirit. My mother, in her own voice, told me to forget what the earth doctors had told me, assuring me that I would not only regain my health, but that I would outlive many of the doctors and earth people, who were trying to tell me that I was going to die. The fact that I am here, and that I am now telling you about these things, is proof of the fact that those of spirit knew what they were talking about. They have clearer vision and greater understanding than earth people have, and moreover, though earth physicians may be very wise, they still have less knowledge than the physicians of spirit. I am now in my 67th year, and am still healthy, feeling better than I did years ago."

Seems to us that Mr. Newton certainly has the "laugh" on those who predicted the early termination of his earth life. He is now in his 67th year and is quite a lively old gentleman—gaze upon his photograph which is reproduced herewith.

MR. NEWTON says:

"I give this interview to the editors of COMMUNICATION, not because I am seeking publicity, not because I want to boast about myself nor because I want to see my picture published—but because I want the readers of this good magazine to know that the miracles described in the articles about the Eddy Brothers are not only genuine, but that even greater things occurred. Col. Olcott, who wrote the book, and other strangers who came from New York, Boston and other cities, saw some wonderful phenomena but the personal friends and neighbors of the Eddy family saw more remarkable things. There were seances held right out in open fields without cabinets except for a rude tent-like effect built up with shawls and there were materializations in the strong light of the full moon.

"My home was just a few miles from the old Eddy homestead, and I well remember the scenes described in the Eddy articles. I have been to Honto's Cave, pictured in one of the installments, and can assure all that though the artists work was very crude as compared to photographs and pictures of this day—it is nevertheless a genuine reproduction of the cave."

Mr. Newton speaks of psychic photographs he loaned us for reproduction in recent issues. He says, "The pictures in the October and December issues showing me with many spirits gathered about me, were taken twenty years ago. I am glad your readers will now have a chance to see what I look like

today so they can see how well mother and the spirit physicians have taken care of me all these years."

Mr. Newton holds a deep and lasting love for his mother. Yet he has known her only as a spirit because she lived on earth just a few weeks after he was born. Mr. Newton was born May 17th, 1854, and his mother passed to the higher life July 1st, 1854. Mrs. Newton was a medium from 1846 up to the date of her departure from his life. She cared for the baby boy she left behind with the same mother love and that boy soon began to get the full benefit of it because he became very psychic. Says he:

"From the time I was less than three years old I can remember her coming to me to watch over me. And this has continued up until this very day. She comes and blesses me with a mother's love."

Age has only made stronger the love this man bears for his mother. To illustrate the care she and the spirit physicians bestowed upon him. Mr. Newton related the following story:

"I will relate a little incident that took place in the Spring of 1879 in the month of March. I was then living with my father on a large farm of 700 acres. About the middle of March, I received a severe injury from a runaway team of horses. My father picked me up as dead. I was bleeding from mouth, nose and ears which proved to be caused by a ruptured blood vessel in my head. The blood clotted on my brain. My father, being a good physician, could not tell whether I was dead or alive for over thirty-six hours, only my flesh did not get cold and stiff. He could not get any food or medicine into my stomach. But now comes the story of a life saved by my dear mother as she came to my rescue in spirit all these thirty-six hours. I had left the body but still held fast to the life thread as I did not want to go and mother said she did not want to take me home yet, as I had a great work before me to do first. Now I would stand beside the bed where my body lay. I could see and feel everything my good father and stepmother and all were trying to do to bring life back to the body. At times my mother took me with her for a short trip and visit to her beautiful home over there, and on one visit she took a Dr. Martin back with us to see my body and he said to her, "My dear lady, only one thing can save your boy, and I will save him." He then took a little vial from his pocket and used about one-half of its contents upon my right and left temples, also upon the base of the brain. He told mother he had anointed my head so as to dissolve the clotted blood from my brain. As near as I can tell, he came to my bed four times and used his remedy and about six o'clock the following day, I jumped up in bed and the blood that flowed from my nose and mouth was over one quart. Before that started to flow, my good mother and the Dr. Martin had told me to go home and I entered my physical body, and sat up in my bed, and had some fresh made chicken broth, and talked with the family. Next day I was up and out of doors. This Dr. Martin was the doctor that my father studied under, at Bellows Falls, Windsor Co., Vermont. I have always received visits almost daily from my mother and do to this day, and life would be dreary without her visits.

"I give all credit for my complete recovery and continued good health and long life to my dear mother in spirit, and the spirit physicians, and the help which she was able to bring me from the spirit realms."

If the test-seeker refuses to learn the facts and conditions of spirit communication, he need be in no hurry. He will be a spirit on his own account some day.

While effort—honest effort especially—attracts assistance, that help may not always express itself in terms of dollars and cents. There are other types of achievement—other gains.

The Eddy Brothers, Pioneers

Remarkable Manifestations During Seances Held in Strong Light—Detached Hands Materialized—Furniture Moved by Invisible Hands—Musical Instruments Played—Other Physical Phenomena

These Facts and Illustrations are from the Book, "People from the Other World"

By Henry S. Olcott

IV

This is the fourth installment of a series of articles based upon the remarkable mediumship of the Eddy Brothers, whose materializations and other manifestations puzzled America fifty years ago.

It is interesting to learn that manifestations that were received so long ago, were so strong—and so much like the highest type idealized manifestations of today.

The Eddy Brothers were born and reared in a rural section of Vermont. They lived in Chittenden, a hamlet in a valley formed by the steep sides of the Green Mountains.

Ordinary country folk, they apparently sought no fame. Yet in their family was the gift of mediumship—a talent that had dated back many generations.

The father, much adverse to the manifestations, inflicted severe punishment upon his children, but he did not refuse to accept a showman's money and send them on the road. In their travels they were stoned, abused and even wounded by knives and bullets.

Sitting under the most exacting test conditions, they produced marvellous manifestations—and their names will ever live in history as among the greatest of mediums.

THE EDDY BROTHERS were what old Spiritualists refer to as "born mediums" because they were mediums during the days of their early childhood. They were born of a medium, their mother, Mrs. Eddy being clairvoyant and clairaudient. The children saw and heard spirits from infancy. The story has already been told how the children used to be awakened from sleep during the night by the noise of an old spinning wheel. They would, on these occasions, lie awake to watch an old woman spirit whom they called the "spinning wheel ghost" who came quite often to indulge in the pleasure of running the old spinning wheel.

All the children of the Eddy family saw and heard this and many other manifestations. However, though the entire family (with the exception of the despicable father) was very mediumistic, William Eddy with his wonderful materializations and Horatio Eddy with his remarkable physical manifestations of various kinds were the most famous. This series of articles, therefore, like the book by Col. Henry S. Olcott, from which the information was compiled, deals largely with these two, whom we designate as "The Eddy Brothers."

Col. Olcott gives them credit for witnessing the first high class spirit phenomena following the Salem Witchcraft days. Says the author:

"The Eddys tell us that they had been seeing materialized spirit forms from their childhood, and their mother before them, and in the absence of conflicting evidence, I suppose that the credit will have to be awarded to them of witnessing the first instance of this highest type of physical manifestation occurring in our time. And yet, notwithstanding this fact and the additional one, that no family so gifted in these rare psychological traits is to be found in history, their names are

not even mentioned in Hyon Sargent's 'Phantasies,' one of the most scholarly works on Spiritualism in our language. It should be remarked, however, in explanation of this fact, that Mr. Sargent informs me that he applied to the Eddys for permission to visit their home, and was refused by Horatio; who probably answered his letter in haste, not recognizing the name as that of so able an author and so enlightened a Spiritualist.

"One evening in March, 1872, the Eddy family were sitting about the fire, when an event occurred that ushered in the series of materializations that have culminated in the public seances now given nightly. William had put his feet very badly with an axe, and was confined to his bed in an adjoining room. Suddenly, without warning, the grandmother's spirit in full materialized form appeared at the threshold, and gave instruction for some seven or eight days, and a great draught to shade the fire that had set in; after which she disappeared. Shortly after this, when Fella Eddy was engaged in reducing some maple-sugar over the kitchen fire, the spirit of a man of short stature suddenly materialized beside her, frightening her so that she dropped a pan of sugar, which was burning. The spirit then told the family that William was to be developed as the greatest medium of the time, and that he must no longer sit for the instrument playing with him, as he had been doing for a number of years, but must go into the cabinet or closet alone and take no help or assistance with him.

"These instructions being obeyed, spirit forms were again seen, and finally Nathan, the great Witchcraft clairvoyant, was engaged to visit the Eddys, and to give seances with them. The seance at Horatio's was, indeed, out of the ordinary, with long white-robed spirit forms, but finally they made their



THE SEANCE ROOM.

appearance. "Eileen," a light-complexioned woman, about seventeen years of age, who always brings her pet rabbit with her, and who forms one of the spirit-band who perform interesting work at the dark circles (many of which I have attended and which will be described in due time), was among the various visitors. Then the deceased members of their own family appeared among them. Myrtle, who came hand in hand with a young man, named Cecilia Richmond, to whom she had been betrothed. The lovers parted for awhile by death, were reunited beyond the grave.

"Francis and James, their deceased brothers, came too. Then, as people began to flock to the old farmhouse, their personal friends manifested their presence, the first of nearly the first (for the family cannot definitely decide the point), being a Mrs. Amy Barker, wife of G. Barker, of Hubbardston, Vermont. One evening a young lady visitor saw the shade of her father, the late Captain Johnson, United States Navy, who came in civilian's clothes. The daughter instantly requested him to appear to her in his uniform, whereupon he reappeared for a moment and then returned in full naval dress, with sword and epaulettes.

"This is one instance among many of the doing of something by the apparitions in response to mental requests made by spectators. The thing has occurred to me several times, as will be seen further on. It should also be noted that this supposed spirit reappeared in the uniform of his rank, and it is hardly credible that William Bddy, in addition to all the other costumes manifested keeping in mind his wardrobe to contain, should have a full assortment of army and navy uniforms, for officers and privates."

Such was the beginning of the manifestations in the Bddy family and some of the details regarding the development of the mediumship of the two brothers. How William was instructed by the spirits to develop for materializations and not to use the material instruments, bells, etc., which were reserved for Horatio.

Horatio's mediumship. This we will now proceed to do. We shall describe what was known as Horatio's "light seance" because the phenomena occurred in full light.

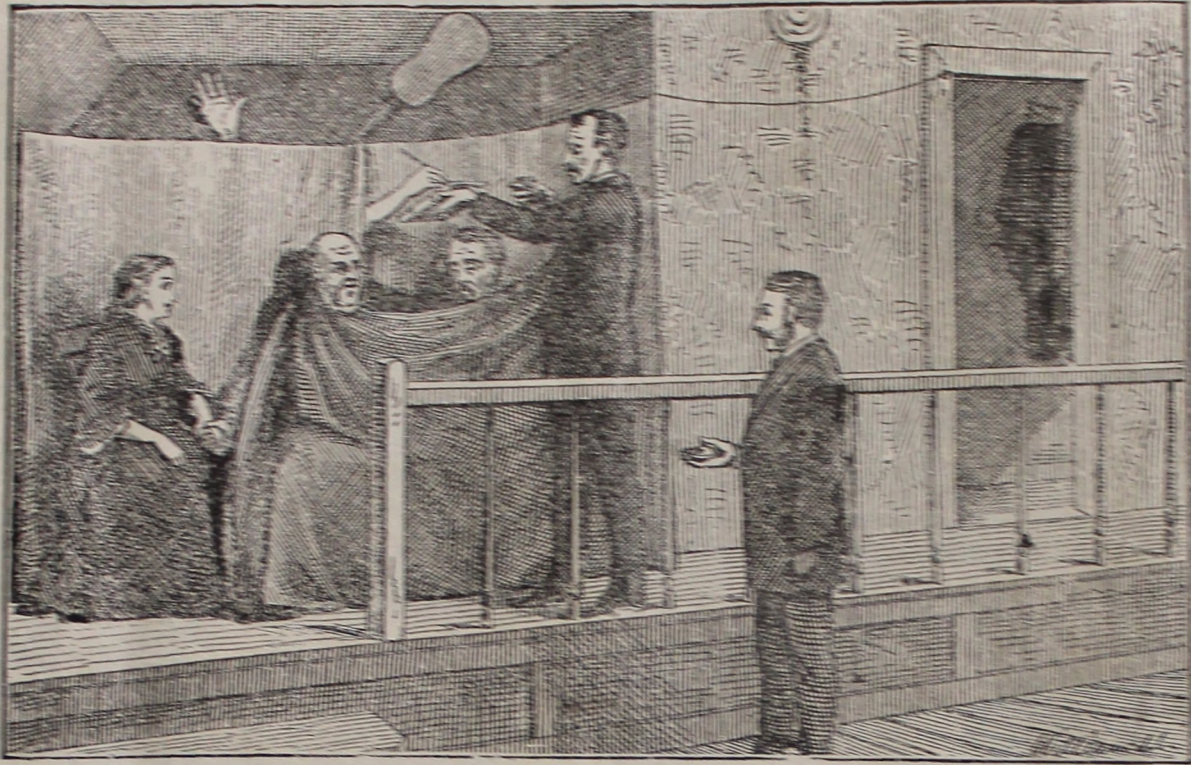
Those who wish to handle the phenomena of Spiritism and who persist in saying that it is all fraud are ever ready to condemn the dark seances. In their ignorance they do not know that for reasons which we shall not take the time to explain, here and now, darkness or at least a soft, subdued light is necessary to secure some forms of the phenomena. Many who refuse to consider the facts, who refuse to investigate or to learn, try to prevent other people from investigating Spiritism by saying that it is all fraud, that seances are held in the dark so the medium and communicators can "do their tricks" without danger of detection.

Next time you encounter one of these fond-mouthed objectors, ask him or her to read this article about the light seance of Horatio Bddy. Insist that they read it. If they persist in calling you a fool for believing Spiritism and for accepting the manifestations of dark seances, if they persist in calling such phenomena all fraud, insist that they explain how the manifestations are faked in broad light.

Through the mediumship of Horatio Bddy the manifestations hereafter described were secured with all lights burning, in full light and unobscured view of all present. Examine the sketch called "The Light Circle." Horatio did not retire to the closet cabinet as did his brother William. Instead, he had a committee from the audience construct a table cabinet by hanging shawls upon a wire or strong cord which was stretched across a little room formed by the outside walls and chimney at the end of the room. Behind the shawls was a space about two feet wide, enough room for a small table upon which was spread various musical instruments, etc. Between the top of the shawls and the ceiling was an open space of about two feet.

Being sure that no human beings remained behind the curtain made of the shawls, those attending the seance took their seats and two members of the investigating committee took places beside the medium, Horatio Bddy, as shown in the sketch. These members of the committee grasped Horatio Bddy's hands or the medium clasped theirs so that it might

IT SEEMS that physical manifestations of various kinds were Horatio's specialty. Last month we promised to tell of spirit phenomena occurring in the light, through



THE LIGHT-CIRCLE.

be known that his were not the hands manifesting behind, above and through the shawls.

The shawls hung across the cord and another pinned across the breasts of the medium and another member of the committee served as the cabinet to hold the forces built up by the spirit chemists for the manifestations. Now, having read all the details of investigation and preparation, read what the writer of the book says transpired:

"The shawls merely form a screen, behind which it must be almost as light as in front, by reason of the open space between cord and ceiling. A table is pushed into the corner, and on it are laid the following: One guitar, one concertina, seven bells of various sizes, two tambourines, eight harmonicons (mostly disabled), one flute, one piccolo, one flageolet, one tin ditto, and one triangle. Horatio sits on a chair in front of the curtain, to the left, next to him some gentleman selected from the audience, and at the right of the latter a lady similarly chosen. I give these positions as they are upon the platform. To the audience they would appear reversed, Horatio being at the right and the lady at the left. William Eddy then pins across the breasts of the two males a third shawl, attaching the ends to the curtain. A bright light is thrown upon the group from a kerosene lamp placed near and turned up high.

"Presently there is a commotion among the articles on the table, and loud knocks resound. The bells ring, various instruments are displayed above the curtain; the guitar is played upon near the ceiling, beneath the sitters' chairs, between the chimney side and Horatio's chair to the left, flat against the south wall, beyond the lady sitter to the right, and elsewhere; a familiar air is played in concert by a number of instruments: bells are rung singly and in harmony together, and hands of various sizes and tints dart into sight through the aperture in the curtain, or show themselves above the cord.

"On the occasion referred to, the gentleman sitting next to Horatio was requested, after awhile, to give place to a lady, who, when she had taken her seat and the shawl was readjusted, was caressed by a child's hand, a tiny little thing, that might have belonged to a girl of two or three years. It patted her cheek, was held at the lips to be kissed, laid upon her head, smoothed her hair, and when her eyes filled with tears, wiped

them away and renewed its caresses. The artist has shown me, standing far in advance of the rest of the circle, where it will be noticed I had unobstructed view of all that transpired; but when this little hand was thrust from another world to cheer and encourage the mother, whose bosom it had so often clasped in life, I had drawn close up in front, and saw the very dimples on it. I am, therefore, entirely able and ready to affirm that, even if the medium were an impostor, and had wished to deceive his sitters with a clever juggle, he did not then or could not, for he could not transform his long, brown, boney, sinewy hand, and his wrist, mutilated by the cruel tying of many "committees," into the size, color and shape of the baby-hand that was materialized before my eyes."

MOREOVER, it must be pointed out that Horatio Eddy could not possibly use his hands as the manifestations occurred. He sat at the extreme left, as shown by the illustration. Yet some of the spirit hands were thrust in from the right side. Some of the materialized hands were right hands, some were left hands, some large, others small. They appeared in all places about the cabinet, being thrust through the curtains in all directions, over the top of the curtains or near the ceiling. Then, too, several hands appeared at once—two or three or four. Some doubled this so Col. Olcott writes: "It has been doubted, by certain persons who have written to the newspapers, that more than one hand is shown at once in these light circles, but aside from my own observations, which prove the contrary, here we have the certificate of a clergyman of Albany:

Chittenden, October 29th, 1874.

"This is to certify that at a light circle which I attended last evening at the Eddy homestead, I distinctly saw three spirit-hands displayed at one time; of which, one was that of a lady, a long, slim hand as white as marble; a second, the great hand of a man with the entire little finger of the right hand missing; the third, another man's hand, very white."

28 Hawk St., Albany, N. Y. (Signed) HENRY J. CLINKER.

Continuing his narration of events as they occurred in this,



THE LIVING ROOM

the first light scenes given by Horatio during his extended visit to the Eddy household, Col. Olcott writes:

"A table was soon made for writing materials, and a succession of spirit-hands shaking the pen that William offered them, and using my note-book as a tablet, wrote names on cards and threw them towards the audience. Some were names of the dead, some of the living; some, I am satisfied, familiar to the medium."

"The performance of the evening concluded, at the request of a visitor, with a series of imitations of the hoarse, sawing, and splitting of wood, the ting of iron, and the pumping of water, the sounds occurring behind the curtain, and all being as true to nature as to evoke great applause."

"During the entire sitting, as during each of like character, Horatio's two hands are supposed to have clasped the bare left arm of the person next him; his eyes were closed, and, as I said before, there was neither rattle of the curtain, nor movement of his feet, body or shoulders. For all the attention he apparently gave to what was going on he might have been in a dream, or enjoying a nap after a full meal."

"Now, this experience offers, perhaps, as favorable an opportunity as any for the application of the theory, that no reliance should be placed upon the evidence of the senses. I neither saw the baby-hand, and other larger ones, nor the medium's, heard the so-called playing upon several instruments, and saw the guitar played upon, not only beyond reach of Horatio's arm, but also far against the south wall, in a position where he could not possibly hold, much less play upon it; or I did not."

"If not, who psychological my senses, and made me fancy all these things? Not Horatio, for stronger wills than his have vainly attempted to 'magician' me, and he could not do it, if he tried you so long. Who then? Nobody else in the flesh, for no one else had the slightest interest in the success of his stroke; William and he never interfering with each other—shall we say, then, some self-directed, vagrant force playing itself with this medium? Or, as a last extremity, shall we say a spirit or spirits out of the body, and let it go at that?"

From the above we see that some people, though they learned all they knew through their senses of hearing, seeing, etc.,

nevertheless refused to believe their senses after witnessing the phenomena of the Eddy seances. They choose to say that they were "psychologized" whatever they may have meant by that!

* * * *

The common conception of spirits is as of something very pale, very frail, thin as vapor and light as a feather. Nevertheless, they are very real, more solid than we humans are, they tell us—and we are sure that when they materialize they are very real. Having heard people of his line discuss these things, even as they do in our day—Col. Olcott began to speculate as to how he could secure evidence to show whether or not spirits manifesting in the Eddy seances had height, breadth, thickness, weight, strength and so forth.

In previous installments it has been shown that the spirits proved they did have some of these attributes. Here we shall only concern ourselves with showing how it was demonstrated that the spirits had the human characteristic of strength, because the experiments arranged by Col. Olcott to prove or disprove this point were carried out in Horatio Eddy's "light" seances, which we are now describing.

One may well wonder why Col. Olcott did not make this test during William Eddy's materializing seances when fully materialized spirits could have been utilized, instead of allowing an experiment in the seances of Horatio Eddy—where the spirits were not fully materialized, but merely the hand and forearm.

Col. Olcott gives his reasons as follows:

"I WISHED to test the power of the detached hands seen in Horatio's light-seances, as the demonstration of power by them would be a more striking and satisfactory test than in the case of the fully materialized forms, into which the question of persuasion was inevitably more or less entangled."

Accordingly he procured two ordinary spring balance scales such as butchers and wagon hacksters use. "Weight or strength upon a hook exerts a pull which registers in pounds and fractions thereof on a brass scale. Now we shall quote the words again to show how he carried out this investigation. Before

to the illustration of the light circle in order to understand just where the scales were fastened:

"My experiment was two-fold, viz: to ascertain how much the hands could pull horizontally, and how much vertically. One of the balances I fastened with a stout cord to the hand-rail, allowing a sufficiency of cord to bring the hook of the balance within easy reach of the spirit-hand; this was for the horizontal pull. The other I attached to a strong ring, made for the purpose, and screwed into the floor, just between the left foot of the gentleman sitter and right foot of the medium.

"The horizontal pull was tried on the evening of September 30th. The audience numbered twenty-six persons. The weather outside was rainy and blustering; temperature low; ten new arrivals that day; and generally the conditions would be regarded as unfavorable. The persons sitting beside Horatio were Mr. Goodsell, of Minnesota, and Mr. Wilkins, of Vermont. Some instrument-playing and card-writing occurred, and the guitar, tambourine, and several bells were thrown over the curtain; after which a left hand was thrust out, and by the opening and closing of the fingers, indicated to me, standing close by, that they were ready for my experiment.

"I stepped upon the platform and handed the hook to the hand, which grasped it, moved its fingers on and off the hook to get a firm hold, as any one naturally would, if he were about to exert his full force in that way, and then easily, steadily, and without spasmodic action, compressed the spring until the pointer ran down to the 40 pound mark. To prove that the force had not been exhausted, the spring was held there until I reached out my hand to take back the balance, and then was allowed to recoil as gradually as it had been compressed. Forty pounds, therefore, was the measure of the horizontal pull. The hand was the left one—large, broad, and white. I stood within a foot of it when it pulled, and my attention was attracted to a peculiarity which proved that it did not belong to Horatio's body. Upon the wrist, at the root of the thumb, there were two thin parallel lines of tattooing in blue India ink. Horatio exclaimed, while the spirit was pulling, that it was bracing itself for it by pressing the other hand against his (Horatio's) back; and he gave way to the pressure and leaned slightly forward, as if this were the case. If he had been pulling, he would naturally have leaned back, so as to exert his force against the spring.

"The vertical pull was made on the evening of October 2nd, when I myself sat next to Horatio in the light-circle. The hand to-night was the right hand of 'George Dix,' as I recognized by its mutilation in the loss of the little finger. It has been asserted, upon the barest suspicion, that this appearance of the loss of the finger is deceptive, the medium having the trick of bending his down so as to seem, but not in reality to be missing. My answer to this is that this experiment was made with this hand not more than six inches from my eyes, and with so good a light in the room that I could read the small figures on the dial with ease. Moreover, I noticed how the skin was drawn down into the cavity of the cicatrix, when the wound had healed. I, furthermore, remarked that the hand was as white as marble, the wrist broad and with no depression where it joined the hand; and when the fingers clutched the hook to pull, the inside was partially turned toward me so that I could see the blue veins half concealed beneath the fat, and the projection of the tendons as they contracted in the strain. The pull was steady, as before, but more powerful, for the whole 50 pounds was indicated by the pointer on the dial. The balance was then relinquished,

and in testimony of his satisfaction at the result, Dix slapped me heartily on the back and tickled me in the ribs. I said: 'It seems as if the spirit could pull 100 pounds more, if the apparatus would allow of it,' and assent was given by vigorous pounding upon the table behind me."

"If I had been in any doubt about seeing the baby-hand, previously described, there was no occasion for it to continue, for on this occasion the hand of a child touched me in the back, and upon my mentally asked that it might be held at my lips, it came again, and remained there until I could kiss it (for it was said that it was the hand of one who bore to me the tenderest of ties). Several other hands, large and small, women's and men's, wrote cards before my eyes, each being closely scrutinized as it appeared. My senses were wide awake, beyond all question, for this was the first opportunity given me to sit with the medium, in a whole month's sojourn in the house, and I determined that no detail, however slight, could be overlooked.

"There was another, and unsolicited, exhibition of spirit-power this evening. In the corner of the recess behind Horatio stood an extra chair, which had not been noticed when the shawls were hung. During the seance this chair was lifted perpendicularly twice or three times directly behind Horatio's head, so as to show above the top of the curtain, and it was at last surmised that they desired to have it taken away; so William Eddy, who was standing near by, took it from the invisible holder. The perpendicular height of the lift and weight of the chair being ascertained, I allowed two seconds as the time consumed in the raising, and then made the following calculation, to arrive at the measure of force exerted:

Chair weighed.....	8¾ pounds
Perpendicular height.....	5 feet 5 inches
Time (estimated).....	2 seconds

"1 horse power is 33,000 pounds lifted 1 foot in 1 minute; consequently $8.75 \times 30 \times 5.16 = 1,354.50$. $33,000 \div 1,354.50 = 24.36$, or nearly one-quarter of a horse power."

* * * *

Now, in this installment mention has been made several times of spirit writing. The detached materialized hands were seen to take Col. Olcott's note book and write therein, tearing out leaves of the note book and throwing written messages to people sitting in the seance. Full details about this phenomena will be described in our next installment. Many of the cards will be illustrated. Spirit writings and drawings will be reproduced.

Another thing—remarkable as these light seances by Horatio Eddy were, even more wonderful manifestations were produced through his mediumship. This phenomena occurred during Horatio's "dark circles"—and these, too, will be described in our March installment. These dark circles were quite different from anything described here and unlike anything produced by William Eddy in his subdued light materializing seances. Horatio Eddy worked both in full light, as herein described, and in total darkness.

Investigating committees put the medium to the most difficult tests and made quite sure no deception or fraud could be practiced, eliminating all possibility of it. Yet, the results were as phenomenal, as surprising and as mysterious as before. Be sure to read about these things as fully described and pictured in the March number of our magazine.

(To be continued)

A Seance Extraordinary

Wherein Spirits Materialized Outside the Cabinet Bringing Bass Drums and Other Musical Instruments, Bicycles and Even Horses with Them—and After Working Wonders Dematerialized by Vanishing as Strangely as They Came!

A Story of the Remarkable Mediumship of the Brothers Keeler as Related by

Joseph J. Bender

WHEN, in our December issue, we published an article entitled, "The Brothers Keeler, Psychics Extraordinary," we thought that we were relating stories of modern miracles which hardly could be equaled. Dr. W. M. Keeler of Washington, D. C., is a Psychic Photographer who has the remarkable ability to photograph Spirits—the loved ones of persons residing hundreds or even thousands of miles away, people whom he has never seen or even heard of before. Yet some of the Spirits whose pictures appear so naturally on the films and plates exposed by Dr. Keeler, were never photographed during the period of earth life. Such demonstrations are above and beyond all possibility of fraud and must be classed as modern miracles.

In like manner must be considered the work of Pierre L. O. A. Keeler whose especial phase of mediumship is slate writing. Strangers have gone to him carrying their own slates which they previously washed and then bound together with twine. Keeping the slates in their possession always, they permitted Mr. Keeler to hold an edge of the slate frames between his thumbs and forefingers. Then, wonders of wonders, when the slates were opened a few minutes later messages were found written by those of Spirit to the owners of the slates. Messages in characteristic language and the familiar handwriting of "dead" relatives!

All of which made remarkable reading—as contained in our December issue. However, now comes an old friend of the Keeler Brothers and declares that the phenomena of photography and slate writing does not by any means define the extent of mediumistic powers with which these men are endowed.

He tells us that the Brothers Keeler have been the means of producing miraculous materializations. He proceeds to tell of a seance held in Washington, D. C., over ten years ago—during 1910. He relates how he, a resident of Pittsburgh, Penn., went to Washington and there occupied, temporarily, a "commodious second-story room facing the street." Being a man



DR. W. M. KEELER, THE PHOTOGRAPHER

of mature years and experience and a "firm believer," he enjoyed the friendships of many old-time Spiritualists of Washington, which city he often visited on business. Among his friends he numbered Dr. Theodore Hansmann, William and Pierre L. O. A. Keeler. Mr. Bender was especially fond of these three and lost no opportunity to entertain them. On the occasion of this remarkable seance the four above referred to were gathered together in Mr. Bender's room. After a social chat he made the suggestion that, inasmuch as the four friends were all together, he darken the room by drawing down the window blinds—it was mid-afternoon—and have Pierre

and William sit in an improvised cabinet in order to see if any spirit friends could manifest. The Keeler brothers agreed, so Mr. Bender procured a sheet of ordinary black fabric and improvised a cabinet by stretching the cloth across the corner of his room. Sufficient space was left between the solid walls and the curtain for the two mediums to sit, side by side, in chairs.

Keep these facts in mind as you read the amazing story to follow. Bear in mind that nobody was present excepting the four men above named. Remember that a make-shift cabinet was constructed, not by the mediums nor from material furnished by them, but by Mr. Bender who simply hung a curtain of dark cloth across a corner of the room. Remember that solid walls were behind the mediums and nobody in front of the curtain excepting Mr. Bender and Dr. Hansmann. No physical man could pass through the solid walls to pose as a spirit nor was there any other possibility of fraud. Yet consider what happened—but let Mr. Bender tell the story. He wrote these facts after the seance so that the Keelers could have a record of what happened. The mediums were entranced or under control, so knew absolutely nothing of what occurred until after it was all over:

MR. BENDER'S story follows: "I usually carried with me a large piece of cloth with which to curtain off a corner of a room sufficiently large to accommodate

two persons, leaving enough space in front for the convenient use of my spirit friends should they wish to materialize and show themselves. Never before had I noticed these conditions so readily to occupy the corner but feeling that conditions were favorable I did so, with the result that both willingly entered the suppressed cabinet at my suggestion. Dr. Hrusmann and I stood back some outside the cabinet. We did not wish our bodies to be heard the most heavenly sounds issuing from the direction of the corner where the cabinet was situated and the spirit medium strains issued around the room, as it were, upon wings. Finally the music sounded nearly to the ceiling, quickening the room and then coming down to the floor to land on chairs when it ceased altogether.

I inquired of the ladies if they heard the music, and they replied that they did, thus indicating that they were not then possessed.

The first to emerge from the cabinet was a man whom we could see by the dim light which filtered through crevices where the curtains failed to overlap the window sashes. This spirit sprang from the cabinet and when he became conscious we noticed his face seemed blackened and that he was grosslyly attired in a pair of dark trousers, trousers in gold and spangles, and around upon his back a hood-draw attached to a strap which was thrown over and across his shoulders, the hood-draw strikes being secured upon pins, thus connecting with a position arranged upon leading from his back to the drum. A hood-draw was suspended from his neck, the drum-sticks having the same secured movement as those on the hood-draw. A waist was strapped to one side and a bow to the other, so when he worked his feet back and forth the whole was played upon, as the drum was arranged a pair of symbols which were struck by a peculiar movement of the hands; a bagpipe being fastened under his arm and the bellows operated by an outward and inward movement of the elbow, while the mouth-piece was secured in place by a small strap securing his neck. Altogether this was a peculiar and unusual sight, and Dr. Hrusmann, leaning over to where I was sitting told me he believed it was George Christy, but immediately after Dr. Hrusmann ceased speaking the spirit turned and facing us said in a very clear voice: "No, this is not George Christy, but a friend, George Smith Peckley, formerly of the original 'George Christy', and he certainly looked all that he claimed for himself. He informed us that he would play a melody, 'Swing-a-Round', and went up with an intention of some playing one of his own numbers and with this intention he made a peculiar leap into the air, perhaps as high as three feet, coming down with a bang that shook the floor, at the same time striking the instruments all at one time. When he started the music we could see how the hood-draw worked, the

quills of the snare, the symbols of the keys, the bagpipe under the arm and the bellows and hood-draw by the position of attachment. This performance was so remarkable as to be long remembered and the music was well chosen and finely executed. When the program he had so carefully arranged for our amusement was gone through with he gave another high kick and went up into space and disappeared from sight. I inquired of the mediums if the spirit could be found and receiving no response I knew they were entranced.

In a few moments another strange character came in, whom I have understood was George Christy. He was dressed in

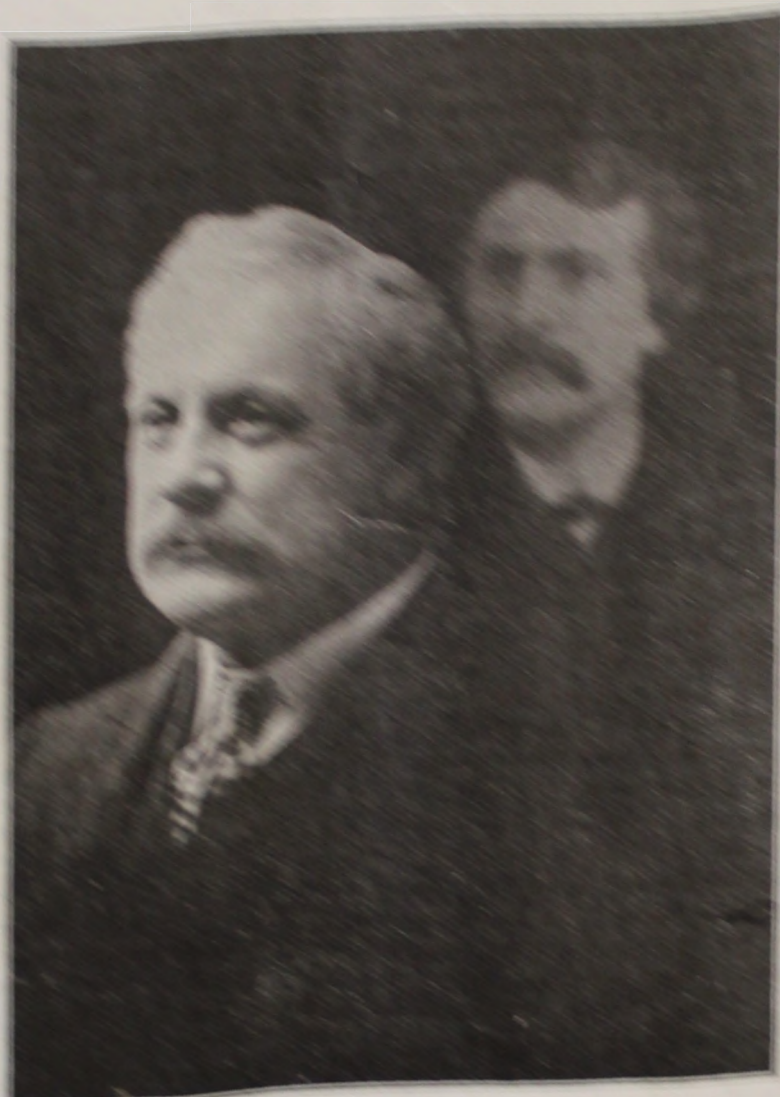


FIGURE 1. G. A. CHRISTY, INTERPRETER, WITH DR. HUSMANN

single trousers, and upon entering the room saluted Dr. Hrusmann with considerable familiarity, and Dr. Hrusmann went over to where he stood and they conversed for several minutes. He brought a pair of bones, a mandoline and a guitar. He drew a chair into the middle of the room and for thirty minutes entertained us with a vocal performance. He sang several favorite songs with gusto, accompanying himself on the guitar. He also cracked jokes which were new and very amusing. He took the mandoline and placing it upon the end of Dr. Hrusmann's cane began whirling it around with a lightning-like speed. I was afraid it might slip off and break something in the room or strike us in the face, but it did not, showing great skill on the part of the performer. This act pleased Dr. Hrusmann and he applauded vociferously, and I heard George chuckle with delight as he entered the cabinet. He had scarcely departed before I felt a gentle nudge at my waist and in less time than it takes to tell it my seat was taken off and thrown across the room without even disturbing my coat. Then Dr.

Hrusmann cried out saying that his underclothes were being removed. This seemed to please the doctor amazingly for he laughed and joked while the spirits were performing this feat. In the interim my mother came and accompanied herself and requested the use of a chair upon which she wrote a most beautiful letter in gold.

A NOCTURNAL spirit walked in and said he was Dr. Eliot of New York, and going over to where Dr. Hrusmann sat, said he would sketch his portrait, and give him a likeness of his son, Otto and all of his family who were in spirit life, which he did. Before departing he gave Dr. Hrusmann several prophecies, saying he might try them out on some of his patients. He returned the pad and pencil he had been using and disappeared in the direction of the cabinet. Dr. Hrusmann had stumbled over a chair. I looked toward the cabinet and distinctly saw my son, Harry, who was in spirit life, emerge and mounting a bench he sang around the room at break-neck speed for several seconds. Finally he slowed down and droningly said: "How's that for speed, dad?"

I replied that I thought it "great" but a dangerous feat outside of an arena. "You see," he replied, reassuringly, "I do not touch the floor but sail along suspended by atmospheric pressure." With this he jumped on again and repeated the performance until I requested he desist as I feared he might hurt himself or run us down. When I uttered this protest he immediately vanished, but came back again and played beautifully upon a mouth-organ. Then he said, reverting to his first riding, "Paddy, don't fret about me hurting myself," and walked over to where I was sitting and embraced and kissed me most affectionately.

THEN from a remote part of the room came voices similar to the snoring of horses' heads on a cobble-stone street, and as I listened the sounds grew in volume while my anxiety increased in proportion, and I began to feel that it was time to open the windows and bring the seance to a close, but the confusion became so great that I could not deduce the matter with Dr. Hunsman or collect my thoughts sufficiently to consider what was best to do under the circumstances. By this time the clutter in the hallway had become a regular pandemonium, and above the clamor could be heard voices giving military orders. Inside of a moment and apparently through the wall dashed two magnificent white horses bedecked with gold and silver and bearing upon their foreheads the insignia of the United States set with diamonds, and seated upon these magnificent steeds were General George Washington and General Ulysses S. Grant, who upon entering, saluted in true military fashion, and it was then that I noticed they both looked younger and handsomer than any picture that I had ever seen of them. At once I became almost paralyzed with fright, fearing for the safety of the mediums who were at that time in close proximity to the heads of the fiery steeds. And the weight, I thought, might carry down the floor! Oh, what were we to do? What would become of us? flashed through my brain. Immediately a thought came to me, and waving my hand high in the air I shouted to General Grant, telling him how pleased we were to see him, and in the same breath, begged that he retire at once before the people occupying the lower apartment had time to call in the police. General Washington, who was nearer, spoke up and said that there was no danger concerning the floor as no weight was attached to themselves or the mounts, that they did not come to alarm us but to demonstrate what could be done in the way of daylight materialization. This explanation somewhat allayed my fear, but it all appeared so tangible that it was difficult for me, with mind so distraught, to believe that a great deal of the material was not combined with the spiritual, but this was not correct, as I will know. General Washington had scarcely uttered these words when a spirit came from the cabinet carrying a clarinet and began playing "Hail to the Chief," but the music instead of having a quieting effect only made the animals more restive. They pranced about to the tune of the instrument and became so refractory that General Grant whisked out his sword, shaking it in the air while the steed pranced the harder. Then he alighted from his charger and watched it vanish along with General Washington in the distance amid a cloud of dust. With a wave of his hat General Grant said good-bye and disappeared.

PRESENTLY the handsomest and noblest looking man I ever saw, came out. He was over six feet in height, perfectly proportioned, and wore a beautiful mustache, was dressed in the close-fitting uniform of a military officer, with broad-brimmed felt hat, and apparently 40 years of age. He marched majestically around the room several times then called "Halt." He went through the manual of arms, an infantry charge, then quickly disappeared behind the curtain. Presently he returned with renewed strength, and, catching me by both hands, started around the room so swiftly that on his way he knocked over a writing stand, a small table containing a water pitcher, and swung me over the top of a dresser without let-

ting me strike the floor, and apparently with as little effort as if I had been a cat. He then sat me squarely in my old seat and dematerialized.

A spirit came from the enclosure and said he was Theodorus Brown. We shook hands and he gave me the sign of a secret order, which I at once recognized. At this he was seemingly pleased for he shook me and slapping me on the shoulder took a chair near the window with the back against the wall and bade me sit down in another close to him. Why he seated me so, I could not tell. He thanked me again and again for my kindness, also for permitting him to come for a few moments, then he arose, took my hand, said good-bye and fell over against the cabinet curtain and vanished as quickly as thought. Immediately the mediums were shot out of the enclosure head first, just like an arrow shot from a bow, a distance of perhaps seven feet, and they landed right side up in chairs without injury. I expected to see them badly hurt if not killed outright."

A CELEBRATION AT CLEVELAND CHURCH

On New Year's Eve, the South Cleveland Spiritualist Church of Cleveland, Ohio, made history for itself in particular and the advancement of Spiritualism in general. A New Year's Social and "Watch Night" Party was conducted under the auspices of the Ways and Means Committee for the benefit of the Building Fund, and if the complimentary remarks and congratulations that were received by the Members of this Committee may be taken as a criterion, the event was a grand success.

Under the direction and supervision of Mr. John J. Gale, a program was presented that fairly sparkled with brilliancy. Mr. Joseph Gladell, a member of the Church, rendered a few solos, each one being accepted with a storm of applause. Mr. Gladell is best known in London, in fact it was there that he earned the reputation he now enjoys. The dancing end of the bill was well taken care of by the Misses Martin and Hederlein. Interpretive dancing was specialized on by these charming young ladies. A most interesting Indian dance under control by her Guide was rendered by Miss Noorberg. Miss Nellie Armitage, ably assisted by her father, Rev. Wilson Armitage, offered a bit of comedy that was well received. Miss Armitage evidently asked her father questions that over-taxed his knowledge and his answer of "Go ask your Ma" to each of her questions brought forth rounds of laughter. Lack of space prohibits the noting of each performer but each did his part to render the entertaining end of the program a success.

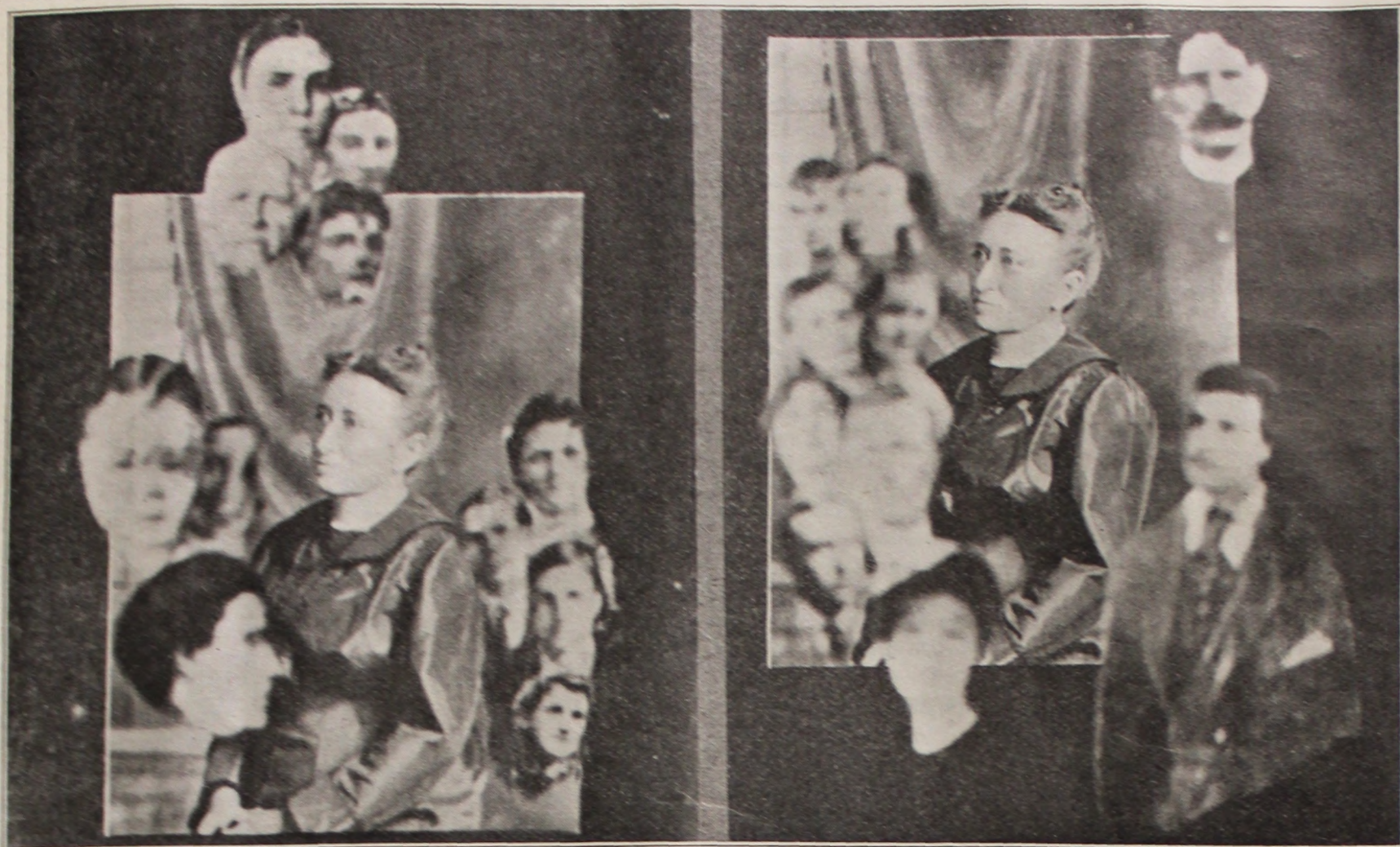
Rev. Armitage, who has been rightfully referred to as the "Rock of Gibraltar" of the South Cleveland Church, acted in the capacity of Master of Ceremonies. Interspersed with the musical numbers was the drawing of tickets for raffles. Naturally, this event was looked forward to by all, as the assortment of presents on raffle were of a high grade.

An open seance was the closing feature of the evening although remarks of some present indicated the food for the material body was the crowning event of the evening. The seance was well attended, nearly one hundred accepting the opportunity to receive a word of Love from their Departed Ones. A half dozen Mediums worked simultaneously and their work was of such a nature as to cause a few skeptics present to admit that "there is something to it." The hour of midnight was upon us before we realized it. Each one ceased his merry-making and indulged in a period of silence of five minutes duration. Thereupon, Rev. Armitage rendered a most beautiful and appropriate invocation. It was his masterpiece.

In closing, allow me to state that the Ways and Means Committee gained the objective, which was that a tidy sum be placed to the credit of the Building Fund.

Inspired by our recent success, we are now laying plans for a bigger and better social to take place in the near future.

Sincerely, Ross M. Baxter, Secretary,
1337 West Boulevard.



Seven Spirit Faces Readily Recognized on These Pictures

We here reproduce two spirit photographs and the original photo which served as the attraction. Mrs. E. E. Rose, of Rutland, Vermont, pictured below, sent her photo to Dr. W. M. Keeler, the psychic photographer of Washington, D. C. The above illustrates the results secured.

Mrs. Rose wrote us as follows: "I am sending you three pictures which may be of benefit to some poor soul seeking for some proof of life after death. The small picture of myself alone was sent to Dr. Keeler at Washington. He reproduced it and while it was being done the spirits got on as shown by the two group pictures. I recognize seven of them. My father is in a group of four over my head.

"I was brought up a Catholic but I thought it time to wake up when I heard walking, talking, doors opening and closing and the feeling of hands on my head and seeing things where there was nothing. All I know of Spiritualism is what I have read and what comes to me in my own home alone. I have seen some most beautiful manifestations.

"I was afraid to tell my husband but at last I told him a few things. He did not want to listen but had to when he heard things himself. He didn't think me crazy then."

Reflect upon what this good woman

says. She cannot be charged with fanaticism nor overzealousness. She does not run around to seances or to mediums. She has read things for and against Spiritualism. And she has received manifestations in her own home when she was there alone. Finally she "woke up" and in time she was able to convince her hard-headed husband who saw and heard for himself.

Continually evidence like this comes in to us. It shows that, regardless of what some think or say, the people at large are receiving proof of the truth of Spiritualism. Just why Mrs. Rose should secure such good results while others cannot recognize one face on a psychic photograph, may not be easy to explain. There are many explanations, but they may not satisfy those persons who receive no results. One reason (and this is only one of many) is because some persons are more psychic than others; that is, their peculiar psychic nature seems to invite splendid photographic results. Persons who may have little or no success with their photographs may get fine results through other forms of mediumship. We cannot have everything we wish, but we should be glad of what we get. This spirit is likely to bring us more than we expect. It opens the door. The wider the door is opened, the more we receive.



MRS. E. E. ROSE

Spiritualism and the Bible

By Chas. H. Conner

QUOTING Scripture in defense and support of religious tenets, when discussions of what is or is not the true faith arise, seems to be the most popular and general use which the Bible is made to serve. In this respect the Bible is like the infant that was brought to Solomon the Wise to decide which of two women was its mother. In the case of the Bible, however, the sword of sectarian dissension has been allowed not only to cut it in twain, but to dismember it, piece by piece, each contending Sect triumphantly holding aloft its mutilated portion, in the blissful delusion that it holds a whole and perfect God-child! Designed to draw mankind to God; and to weld it into a harmonious Brotherhood, its trail down the ages is littered with the ravages of antagonisms, persecutions, martyrdoms and wars. It is almost beyond belief that such could be the case; nor is it less remarkable, perhaps, that while this is true, it is also true that in the midst of all this devastation, here and there, now and then, ineffably beautiful and sublime flowers have sprung up, and hidden beneath their mantle of spreading green the wreckage of the trail. Even though like pearly tears the dewdrops glisten in their upturned blooms, with every breath their inarticulate song's blent harmonies, outbreathing fragrance, mask with their splendid optimism the gravity of the hurt beneath.

If one will consult the Bible without prejudice or preconception, without a desire to merely bolster up one's claim to a monopoly of Divine self-approval, it will be indeed a revelation that will remove the scales from many an eye now blinded by sectarian narrowness. Specifically, I desire to point out how it on the one hand, and Spiritualism on the other, mutually aid us to perceive and to understand certain vital elements and faculties of our existence bearing directly upon the question of man's immortality. There are scattered throughout the pages of the Scriptures many references to supernatural phenomena held as being either miraculous or a special Divine endowment conferred upon certain individuals. In either case these phenomena have been regarded as having no direct connection with innate human nature, things so far apart from it, in fact, that they are only to be received upon the authority of Faith and Revelation.

However, if one can forget for a moment, his personal interest in a particular Faith, first it will be strikingly apparent that the Bible presents a most exhaustive review of human experiences. One will find therein that the ancient writers thereof pondered deeply upon the why and wherefore of those experiences, stating their conclusions.

Whether or not those conclusions bore the authoritative stamp of Divine inspiration, does not matter at this point. The point is that the Bible has the character of a mirror. Every phase of the vexed problems of life that confront the thinker of today is reflected from the pages of that sacred book. Just as we ponder over life's mysteries, so did they. Just as we finally reach certain conclusions in respect thereto, so did they. When we realize that a bond of sympathy conjoins us to those "*Seekers after truth*" of the past, we turn to them as to wise and informed friends of today to learn of them what their search has revealed. As we meet them in the seclusion of our homes, and they talk to us out of the pages of THE Book, understanding grows between us. For, as sorrow and suffering alone can understand sorrow and suffering, so the rapport, the feel of sympathy connecting past and present makes understanding in this case possible. In effect, one has to get into the place of the other in order to be able to understand and to appreciate that other.

As we listen to the recital of the ancient ones, many strange tales are woven into the fabric of their speech, like the broided ornaments on the vestments of their priests. And, as we listen, we have our choice of three conclusions: Either the speakers are romancing, or they are telling us of things that form no part of common humanity's innate possessions, things exceptional, forming an endowment of the very favored few set apart to be so honored; or we are listening to revelations that concern our common nature and heritage, a nature hidden to most of us by a rank growth of familiar commonplaces; an heritage undreamt of, or forgotten in the hurly-burly of every-day life. Most earnestly I commend the last conclusion named to the consideration of the seeker after truth. To grasp its personal significance will be to revolutionize one's life. It will be, as it were, the point of emergence out of the groping darkness of night where, standing upon a hill top, the rising sun of a new day, robed in wondrously hued garments of clouds, transfigures the beholder with the magic touch of his enveloping rays. Thus clothed let the new man come and sit with me in the charmed circle. Eliphaz, the Temanite, one of this charmed circle, who with his friends and Job discourses profoundly upon the why of adversity, broiders his speech with this pomegranate—or is it a flower?

"Now a thing was secretly brought to me, and mine ear received a little thereof.

"In thoughts from the visions of the night, when deep sleep falleth on men,

"Fear came upon me, and trembling, which made all my bones to shake.

"Then a spirit passed before my face; the hair of my flesh stood up;

"It stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice, saying,

"*"Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly:*

"How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

"They are destroyed from morning to evening; they perish forever without any regarding it. Doth not their excellency which is in them go away? They die, even without wisdom." (Job 4:12 et seq.)

Here, out of the misty past, Eliphaz speaks of a strange happening that befell him. "The magic mirror" of the book is passing before my mental vision experiences of my own life. I understand his tale because what was his is mine! And so the past lives again in me; and I dwell in the past. The idea that I want to convey is that the Bible is being rewritten, day by day, in the lives of individuals, tribes and nations; and the lives of these were written, by similitude, ages ago in the sacred scrolls. Therefore, to understand them is to understand oneself; and, vice versa, to understand oneself is to have the key to understanding them. For this reason, a practical, experimental knowledge of Spiritualism is an invaluable aid to an appreciative and discriminative reading of the Bible. How much more luminous and effective such a passage as that quoted herein from the book of Job becomes, after one himself has had a like experience! The fact that people are having such experiences today proves that they are humanly possible; and confirms the truth of the ancient narrator's assertion, as his testimony strengthens latter day claims. As we sit in this august Circle, we hear experiences

one succeeding another in a long line involving each at embrace every phase of phenomena accredited to Spiritualism, with others even more startling than to which we can lay claim today. For brevity's sake, refrain from specifying them at length here. As we those wonderful recitals, well may all thought of dissensions, all animosities, all desire for controversy and vanish from the mind. For, as the rising sun as the mists of the morning, so the old concept of frailty, human limitations, passes. Dawn, golden, red, discloses a vision of a new man and glorious, arising phoenix out of the ashes of his old self; or the Sun-God pulsating bosom of the silver incrustated sea.

At dawns, I say, upon that mind profoundly meditating, visualization, "precept upon precept, line upon line, here and there a little," of his true self, gradually unfolded his mental vision, rising, rising, rising out of the dust where he stands *in the image of God who made him*. If we are to call it a "materialization," that might have the effect as explaining how a feat of legerdemain is performed. After one has picked a watch to pieces to see how that makes it work—why one has simply spoiled the watch! Then don't let us spoil our fact by cloaking it with form we have learned to regard as less high and honorable conception than the form it is to grace.

One thing that makes the Bible so hard to understand, and has made it the prolific breeder of animosities and sects and divergences, is not the obscurities that gematria, ion and alternating symbolism and literalism involve. It is mental bias—preconception—that one brings to its reading and study that constitutes the chief difficulty.

In every case we insist that what the speaker says means what we think, or have been taught to believe it means by other minds. The effect of such a condition will be appreciated if one will but recall any controversy he has had. In every case it will be found that one's opponent, in numerous instances, has failed to appreciate the intended applications and limitations of the thoughts expressed, simply because he insisted upon putting *his* words and meanings into one's mouth, instead of letting one's words *speak for themselves*.

The way to come into this august Circle is to enter it in the spirit of a little child, for it is unto the little "child" that things are revealed that are hidden from the "wise." Perhaps the attitude of mind here required will be best understood if we liken it to that of a child's, as it goes to school to receive knowledge imparted there.

Such frequent use of the Witch of Endor story has been made in condemnation of Spiritualism that I feel compelled to draw attention to several points in connection therewith, to-wit: Scientifically the term "witch" did not stand for what the term "medium" or "psychic" stands for today. If there were points of contact between them, there were certainly important, even vital differences which even a moderate investigation of the subject will disclose. Neither is there displayed any even half-way comprehension of what a "familiar" spirit was or is. An excellent work, the "Encyclopedia Metropolitana," makes the matter clear, and conforms to the expositions of necromantic art, to the category of which familiar spirits belonged. It was alleged that certain persons, by means of *enchancements* gained control over a certain spirit. Under the title of "*lar familiaris*" such spirit being bound to the service of its earthly master, entered upon such service, often as a "materialized" spirit, as we would call it today, assuming for that purpose some human or animal form. If these are facts, and they are easily proved or disproved, it is ridiculous to assume that the two phenomena are identical. In times past some "mediums" may have been mistaken for witches; but there is a wide difference between a medium and a witch. If there is no difference, then a voodoo

doctor is identical with a regular physician, or a Divine-mental-spiritual healer!

Returning to our subject, I will but add in conclusion that the Spiritualist who will go to the Bible neither to pick out texts with which to overwhelm his opponents; nor to show in the light of modern science, or consistency, its valuelessness; but with due reverence, and disregarding these unworthy aims, listens to its recounting of man's rise and progress in material and spiritual development and unfoldment, with the hand of Divinity unceasingly shaping human destiny, working towards the inevitable end—the ultimate realization that spirit is the essential thing, such as one will find therein an inexhaustible fountain of life and inspiration, a revelation of the hidden man, deathless because of his divine likeness and heritage; and that narrow Path that leads from the valley of dry bones to the radiant peak of the mount of transfiguration.

Psycho-Science Messenger

A NEW MAGAZINE PUBLISHED IN THE
INTEREST OF SPIRITUALISM

A new magazine devoted to Spiritualism has made its appearance, the first number being published in January. It is called the "Psychic-Science Messenger," the "magazine of Enlightenment," and is published monthly by the Psychic-Science Publishing Co. at Cincinnati, Ohio. The page size is 5½x9 inches and the sales price is 15c a copy or \$1.50 a year.

The new magazine is the official organ of the Psychic-Science Churches and organization and its object as announced is "to assist in elevating the grandest cause on earth to the high position where it rightfully belongs."

Any publication with such a laudable purpose deserves to succeed. It is on the right track. So we sincerely wish that the hopes of those behind the venture will be fully realized.

In this world, with every type of people in all stages of development, the time likely has not arrived for all humanity to live in a state of continued amity. In spirit, where those in various stages of progress are sorted out naturally, the conditions we long for here will be found operative.

The persons who wish to shunt their sins on Christ or God, are usually the ones who wish to keep on doing as they cussed please—only they dread possible results.

If it is too bad that temptations come into our lives, then how about the temptors? If it is tough on us, does that make it easy on them?

We may complain about our various and several troubles, but some presidential candidate will be successful, and the fellow who does succeed will have experience that will make our greatest sorrows seem like holidays.

We can get nowhere with the unseen world through command. We are beggars, asking for a few stray crumbs of wisdom, and as beggars, should be satisfied with what we get.

The great artist gets his inspirations from where? And whence come the inspirations of invention? Man is using ideas that come to him swiftly, and still believes that he originates them.

related, one succeeding another in a long line involving centuries, that embrace every phase of phenomena accredited to modern Spiritualism, with others even more startling than anything to which we can lay claim today. For brevity's sake, I will refrain from specifying them at length here. As we listen to those wonderful recitals, well may all thought of sectarian dissensions, all animosities, all desire for controversy dissolve and vanish from the mind. For, as the rising sun dissipates the mists of the morning, so the old concept of human frailty, human limitations, passes. Dawn, golden, resplendent, discloses a vision of a new man and glorious, arising like Phoenix out of the ashes of his old self; or the Sun-God from the pulsating bosom of the silver incrustated sea.

There dawns, I say, upon that mind profoundly meditating, the realization, "precept upon precept, line upon line, here a little and there a little," of his true self, gradually unfolded before his mental vision, rising, rising, rising out of the dust until there he stands *in the image of God who made him*. If one were to call it a "materialization," that might have the same effect as explaining how a feat of legerdemain is performed. After one has picked a watch to pieces to see how and what makes it work—why one has simply spoiled the watch! Then don't let us spoil our fact by cloaking it with any term we have learned to regard as less high and honorable in conception than the form it is to grace.

THE thing that makes the Bible so hard to understand, and has made it the prolific breeder of animosities and sectarian divergences, is not the obscurities that gematria, notarion and alternating symbolism and literalism involve. It is the mental bias—preconception—that one brings to its reading and study that constitutes the chief difficulty.

In every case we insist that what the speaker says means what we think, or have been taught to believe it means by biased minds. The effect of such a condition will be appreciated if one will but recall any controversy he has had. In every case it will be found that one's opponent, in numerous instances, has failed to appreciate the intended applications and limitations of the thoughts expressed, simply because he insisted upon putting *his* words and meanings into one's mouth, instead of letting one's words *speak for themselves*.

The way to come into this august Circle is to enter it in the spirit of a little child, for it is unto the little "child" that things are revealed that are hidden from the "wise." Perhaps the attitude of mind here required will be best understood if we liken it to that of a child's, as it goes to school to receive the knowledge imparted there.

Such frequent use of the Witch of Endor story has been made in condemnation of Spiritualism that I feel compelled to call attention to several points in connection therewith, to-wit: anciently the term "witch" did not stand for what the term "medium" or "psychic" stands for today. If there were points of contact between them, there were certainly important, even vital differences which even a moderate investigation of the subject will disclose. Neither is there displayed any even half-way comprehension of what a "familiar" spirit was or is. An excellent work, the "Encyclopedia Metropolitana," makes the matter clear, and conforms to the expositions of necromantic art, to the category of which familiar spirits belonged. It was alleged that certain persons, by means of *enchancements* gained control over a certain spirit. Under the title of "*lar familiaris*" such spirit being bound to the service of its earthly master, entered upon such service, often as a "materialized" spirit, as we would call it today, assuming for that purpose some human or animal form. If these are facts, and they are easily proved or disproved, it is ridiculous to assume that the two phenomena are identical. In times past some "mediums" may have been mistaken for witches; but there is a wide difference between a medium and a witch. If there is no difference, then a voodoo

doctor is identical with a regular physician, or a Divine-mental-spiritual healer!

Returning to our subject, I will but add in conclusion that the Spiritualist who will go to the Bible neither to pick out texts with which to overwhelm his opponents; nor to show in the light of modern science, or consistency, its valuelessness; but with due reverence, and disregarding these unworthy aims, listens to its recounting of man's rise and progress in material and spiritual development and unfoldment, with the hand of Divinity unceasingly shaping human destiny, working towards the inevitable end—the ultimate realization that spirit is the essential thing, such as one will find therein an inexhaustible fountain of life and inspiration, a revelation of the hidden man, deathless because of his divine likeness and heritage; and that narrow Path that leads from the valley of dry bones to the radiant peak of the mount of transfiguration.

Psycho-Science Messenger

A NEW MAGAZINE PUBLISHED IN THE
INTEREST OF SPIRITUALISM

A new magazine devoted to Spiritualism has made its appearance, the first number being published in January. It is called the "Psychic-Science Messenger," the "magazine of Enlightenment," and is published monthly by the Psychic-Science Publishing Co. at Cincinnati, Ohio. The page size is 5½x9 inches and the sales price is 15c a copy or \$1.50 a year.

The new magazine is the official organ of the Psychic-Science Churches and organization and its object as announced is "to assist in elevating the grandest cause on earth to the high position where it rightfully belongs."

Any publication with such a laudable purpose deserves to succeed. It is on the right track. So we sincerely wish that the hopes of those behind the venture will be fully realized.

In this world, with every type of people in all stages of development, the time likely has not arrived for all humanity to live in a state of continued amity. In spirit, where those in various stages of progress are sorted out naturally, the conditions we long for here will be found operative.

The persons who wish to shunt their sins on Christ or God, are usually the ones who wish to keep on doing as they cussed please—only they dread possible results.

If it is too bad that temptations come into our lives, then how about the temptors? If it is tough on us, does that make it easy on them?

We may complain about our various and several troubles, but some presidential candidate will be successful, and the fellow who does succeed will have experience that will make our greatest sorrows seem like holidays.

We can get nowhere with the unseen world through command. We are beggars, asking for a few stray crumbs of wisdom, and as beggars, should be satisfied with what we get.

The great artist gets his inspirations from where? And whence come the inspirations of invention? Man is using ideas that come to him swiftly, and still believes that he originates them.



Photograph by Underwood & Underwood

Yes, Spiritualists Sometimes *Do* Imagine They See Things!

WE here reproduce a photo of the cottage at Point Isabel, Texas, where President-elect Harding rested up after the election. This picture was given wide publicity, appearing in many newspapers during December. Immediately we began to hear "that a spirit picture of George Washington appeared" on the photo. This statement was made by different enthusiastic Spiritualists. So we must conclude that, as many people who do not believe in Spiritualism charge, Spiritualists sometimes do imagine they see things.

Here is evidence of the fact that over-enthusiastic Spiritualists imagine things. The alleged head of George Washington is nothing more than a roll of old canvas or something such—lugged against the back porch! Some at once declared it was George Washington in a three-cornered hat!

We show the photo as it appeared in the daily papers and also an enlargement of the canvas "head" to emphasize the far-fetched idea. True, this wall of old canvas or dilapidated awning can be said to resemble a head just the same as, during childhood days, we could look into the old open grate and see "nigger heads" in the burning coal or faces and figures in the glowing embers of the fire. But why insult George Washington by saying that a dirty roll of canvas looks like him?

Our sarcasm in this case is accentuated by the fact that we are continually receiving alleged "spirit pictures" from amateurs who make wild claims to the effect that they can see spirits here, there and everywhere on the prints. But, search

though we may, we can find nary a thing that could pass for a spirit.

We positively refuse to be stampeded into any such over-enthusiastic attitude. We refuse to be excited. True, George Washington has manifested in seances and his picture has appeared many times on psychic photographs—but this is not one of them.

Spiritualism is the sanest, most sensible, most logical and practical religion on earth. Yet, sad to relate, it is infested by a lot of fools who are always running after sensational things. If they can't find the sensational they are wont to create it by exaggeration and by professing to see and hear things which are evidently nothing more than figments of the mind.

This is not to be wondered at. Fanatics are found everywhere. Other religions suffer from them in even greater degree than does ours. But we insist that we want none of these long-haired "brothers" nor short-haired "sisters" with us in Spiritualism.

Many of the fanatics will say that Spiritualism is not a religion. Like a lot of other senseless creatures they voice their opinions as if they were facts. And their opinion is that Spiritualism is not a religion. Why? Because they have been so busy running after the sensational phenomena that they have never had a chance to see, hear or learn anything of the religious teachings or the beautiful philosophy.

Education vs. Knowledge

By Charles P. Fleming

EDUCATION is a growth gained through the study of the ideas of others, and the spirit takes them up and gathers from them whatever stimulation and instruction they can convey. It simply enlarges the sphere of action in which the spirit moves. The powers of the mind are strengthened, the connection of the thoughts of others is made manifest and things far distant are brought near to view.

Knowledge is born of close observation and direct personal experience. The possession of knowledge without a comprehension of its use is of comparative little value. Man is never able to understand fully any emotion or condition until he has passed through it himself, and when that has been done, his own individual apprehension of it and its meaning will produce a deeper impression upon his spirit and life than the same experience ten times repeated in the lives of others.

When others are passing through a trying ordeal, the effect may only be observed, and that only most imperfectly, since natures differ so widely. Sorrow that expresses itself in lamentations, tears and sighs is the soonest susceptible to consolation, and seems to breathe itself out, and appears soon forgotten, while the grief that of so deep a character that it fails to find outward expression is, by its own nature more abiding, and perhaps, far more real. Yet the one who makes the most noise is bound to receive the most sympathy, while the other is not infrequently charged with being hard-hearted. It is not that you are appealed to by any outward thing that you show a sympathetic spirit, but rather through a sense of the interior life of another which links you with him to that extent that that which is his become yours. And what is true of sorrow is equally true of joy. If possession were thought less of, and the spirit of beauty more universally recognized there would be far more happiness in the world than there is at present, but through innate selfishness man has grown to feel he must first possess, then enjoy, and the struggle he has to make in order to accomplish the first often incapacitates him from realizing the second. Suffering may be sympathized with by the casual observer, but he who has suffered and learned the lesson through personal knowledge can alone understand its meaning.

Any of the phases of experience in life has more to do with rounding out and developing the spirit than all the education found in books that might be crowded into the human brain in a lifetime.

Thus the facts of Spiritualism come by direct knowledge to the individual. One may experience all phases of communication with the unseen world, thereby acquiring a knowledge of a fact that to the recipient is beyond all question, yet another, lacking that personal knowledge is as immune from conviction as is all humanity today of the possibility of making glass malleable.

Able scientists enter the lists of investigation of psychic phenomena in its various phases, and after years of testing it from all sides, announce their conclusions to a waiting world, explain how they have gradually reached such conclusions, and state the spiritualistic hypothesis is the only tenable one, whereupon myriads of contenders burst forth in print and from the pulpit, meeting all arguments with a simple negation, simply because these proofs have not come within the pale of their own experience, and, however educated they may be, they lack knowledge, and hence bray like an ass.

The Christian Church is based, presumably on the knowledge of the fact that there has been communication between the spiritual and the physical worlds, as recorded in the Bible. Take that away and naught is left but the shell of a creed.

The human mind rejects instinctively the easiest answer to a problem. People believe in the immortality of the soul, but the proof scares them. Back in the human consciousness has always been a belief in spiritual things, yet this belief carries with it a terror of the unknown, and frequently doubted because of that fear.

Spiritualism is manifestly from the same causative source that produced the Bible, as are the fruits and cereals of America from the same causative source that produced corn and wheat in ancient Egypt, and it deserves the same reverent study as the Bible. Its real mission is not understood, and will not be until it is regarded as the religion of humanity, embodying the philosophy of life, happiness and progress, enabling man to reach the loftiest ideals of character, and to convert the material world into a heaven.

Spiritualism rejects the idea of salvation through the death of Christ; it repudiates vicarious atonement, through which men have been erroneously taught that they may sin all their lives, and escape a hell which is their due by the suffering of another. The doctrine of salvation through blood, Spiritualism maintains, originated through ignorance, is beyond reason, and opposed to truth and justice.

Expect nothing in the future which you fail to work out in the present. We do not die and live again; we simply go on living, and we begin the spiritual life just where we close the earth life, but we do not remain like fixed stars; we grow and climb, yet are always in our own place. In the new sphere we shall touch life at every unfinished point, still there is no true preparation for a future life that does not involve faithful fulfillment of our duties here.

The Rev. L. D. Reynolds said: "Spiritualism is broadening the minds of men and women concerning creeds and ancient beliefs, proving that a true religion is not one of blind faith and dogmatic theories."

Spiritualism teaches the triumph of science over superstition. It teaches the Golden Rule which Confucius gave to his people 2500 years ago. It reverses the precept of Buddha: "Thou shalt not attempt either by word or action to lead others to believe that which is not true."

Spiritualism offers no creed-bound belief as a foundation for faith, it offers no unproven statement as a declaration of principles, nor offers any form of ceremony as a part of its dogma. Every declaration has behind it the positive evidence of fact, founded upon absolute knowledge, and it gleams the gems of truth from all the literature of the ages.

THE blind acceptance of the Bible throughout, without the application of reason, as to which part is inspired, and which is not, and making one's own interpretation thereof, applying the language of today to that of the high priests two thousand years ago, and teaching it to the multitude is directly opposed to Buddha's precept.

If the bigoted cleric will study his Bible thoroughly, as well as the history of the days of Christ he will find that Jesus criticized the scriptures of the times freely, choosing what seemed good, and rejecting the balance. There was naught

Education vs. Knowledge

By Charles P. Fleming

EDUCATION is a growth gained through the study of the ideas of others, and the spirit takes them up and gathers from them whatever stimulation and instruction they can convey. It simply enlarges the sphere of action in which the spirit moves. The powers of the mind are strengthened, the connection of the thoughts of others is made manifest and things far distant are brought near to view.

Knowledge is born of close observation and direct personal experience. The possession of knowledge without a comprehension of its use is of comparative little value. Man is never able to understand fully any emotion or condition until he has passed through it himself, and when that has been done, his own individual apprehension of it and its meaning will produce a deeper impression upon his spirit and life than the same experience ten times repeated in the lives of others.

When others are passing through a trying ordeal, the effect may only be observed, and that only most imperfectly, since natures differ so widely. Sorrow that expresses itself in lamentations, tears and sighs is the soonest susceptible to consolation, and seems to breathe itself out, and appears soon forgotten, while the grief that of so deep a character that it fails to find outward expression is, by its own nature more abiding, and perhaps, far more real. Yet the one who makes the most noise is bound to receive the most sympathy, while the other is not infrequently charged with being hard-hearted. It is not that you are appealed to by any outward thing that you show a sympathetic spirit, but rather through a sense of the interior life of another which links you with him to that extent that that which is his become yours. And what is true of sorrow is equally true of joy. If possession were thought less of, and the spirit of beauty more universally recognized there would be far more happiness in the world than there is at present, but through innate selfishness man has grown to feel he must first possess, then enjoy, and the struggle he has to make in order to accomplish the first often incapacitates him from realizing the second. Suffering may be sympathized with by the casual observer, but he who has suffered and learned the lesson through personal knowledge can alone understand its meaning.

Any of the phases of experience in life has more to do with rounding out and developing the spirit than all the education found in books that might be crowded into the human brain in a lifetime.

Thus the facts of Spiritualism come by direct knowledge to the individual. One may experience all phases of communication with the unseen world, thereby acquiring a knowledge of a fact that to the recipient is beyond all question, yet another, lacking that personal knowledge is as immune from conviction as is all humanity today of the possibility of making glass malleable.

Able scientists enter the lists of investigation of psychic phenomena in its various phases, and after years of testing it from all sides, announce their conclusions to a waiting world, explain how they have gradually reached such conclusions, and state the spiritualistic hypothesis is the only tenable one, whereupon myriads of contenders burst forth in print and from the pulpit, meeting all arguments with a simple negation, simply because these proofs have not come within the pale of their own experience, and, however educated they may be, they lack knowledge, and hence bray like an ass.

The Christian Church is based, presumably on the knowledge of the fact that there has been communication between the spiritual and the physical worlds, as recorded in the Bible. Take that away and naught is left but the shell of a creed.

The human mind rejects instinctively the easiest answer to a problem. People believe in the immortality of the soul, but the proof scares them. Back in the human consciousness has always been a belief in spiritual things, yet this belief carries with it a terror of the unknown, and frequently doubted because of that fear.

Spiritualism is manifestly from the same causative source that produced the Bible, as are the fruits and cereals of America from the same causative source that produced corn and wheat in ancient Egypt, and it deserves the same reverent study as the Bible. Its real mission is not understood, and will not be until it is regarded as the religion of humanity, embodying the philosophy of life, happiness and progress, enabling man to reach the loftiest ideals of character, and to convert the material world into a heaven.

Spiritualism rejects the idea of salvation through the death of Christ; it repudiates vicarious atonement, through which men have been erroneously taught that they may sin all their lives, and escape a hell which is their due by the suffering of another. The doctrine of salvation through blood, Spiritualism maintains, originated through ignorance, is beyond reason, and opposed to truth and justice.

Expect nothing in the future which you fail to work out in the present. We do not die and live again; we simply go on living, and we begin the spiritual life just where we close the earth life, but we do not remain like fixed stars; we grow and climb, yet are always in our own place. In the new sphere we shall touch life at every unfinished point, still there is no true preparation for a future life that does not involve faithful fulfillment of our duties here.

The Rev. L. D. Reynolds said: "Spiritualism is broadening the minds of men and women concerning creeds and ancient beliefs, proving that a true religion is not one of blind faith and dogmatic theories."

Spiritualism teaches the triumph of science over superstition. It teaches the Golden Rule which Confucius gave to his people 2500 years ago. It reverses the precept of Buddha: "Thou shalt not attempt either by word or action to lead others to believe that which is not true."

Spiritualism offers no creed-bound belief as a foundation for faith, it offers no unproven statement as a declaration of principles, nor offers any form of ceremony as a part of its dogma. Every declaration has behind it the positive evidence of fact, founded upon absolute knowledge, and it gleans the gems of truth from all the literature of the ages.

THE blind acceptance of the Bible throughout, without the application of reason, as to which part is inspired, and which is not, and making one's own interpretation thereof, applying the language of today to that of the high priests two thousand years ago, and teaching it to the multitude is directly opposed to Buddha's precept.

If the bigoted cleric will study his Bible thoroughly, as well as the history of the days of Christ he will find that Jesus criticized the scriptures of the times freely, choosing what seemed good, and rejecting the balance. There was naught

about him that savored of the priest. He placed no emphasis upon doctrinal belief, but judged men by their deeds and their motives, not by their beliefs. He intimated to his followers that there were many things he had to say but that they were not prepared to hear them. Are we more prepared to hear them at the present day?

Sir Conan Doyle writes: "Our teachings are that dogma matters little, that the object of religion is to produce spirituality, that happiness in the next world depends on life in this. If religion produces spirituality it is a success; if it is but a mere formula it eats the soul away."

The decay of the Church at the present day is due to these grave errors. It lays more stress on ceremonials than spirituality. It continues to teach the lesson of Christ's death, whereas it was Christ's life that is all important to mankind. The immense importance of gentleness, sweetness, kindness and unselfishness is the lesson, and should be a never-ending theme. A larger intelligence has demanded a more spiritual religion, and we stand today amidst the crumbling walls of past opinions which are soon destined to mingle with the dust under our feet.

In Spiritualism humanity stands as a witness of God upon earth, and only through a knowledge of mankind is it possible to comprehend the infinite even in the smallest degree.

Laotzu, the ancient Chinese philosopher, 600 B. C., founder of the doctrine of Tao refers in his writings to the "Disease of Knowledge," and says: "To recognize one's ignorance of unknowable things is mental health, and to be ignorant of knowable things is sickness. Only by grieving over ignorance of knowable things are we in mental health. The wise man is wise because he understands his ignorance, and is grieved over it."

Spiritualism enters into the domain of the knowable. It will not seek the individual. The enquirer must seek for himself, and seeking, he shall find.

The Rev. R. J. Campbell said: "Man builds his God from what he knows of himself, only he tries to make him bigger. Sometimes he succeeds in making him grotesque and even horrible. He has credited God with his own cruelties, whimsicalities, pride, vanity, petty jealousies and general unreasonableness. The ordinary presuppositions of evangelical conclusions are utterly absurd."

Theologians tell us God has done his best, and the result has been untold ages of chaos and unimaginable suffering. All he could do was to provide a Redeemer to save a few out of the wreck. This God has prepared a hell for the poor victims of his "righteous wrath." Could such a God be, and be God? We are much better than the God we profess to worship. The God of Spiritualism is much more than a person or a name; he is the sum of all human excellence, the goal of all true human aspirations.

We have no means of discerning the will of God otherwise than obeying that which we feel to be the highest and truest within ourselves. Do not be misled by the doctrine of vicarious atonement—God is too all-powerful for it to be necessary that one need suffer in order to obtain forgiveness for the many. There is no service of God which is not the service of man. Jesus himself said we shall inevitably reap what we sow. Jesus never referred to a miraculous birth, the Apostles never mentioned it, and he forbade his disciples to say he was the Messiah. Yet this belief is one of the bulwarks of the Christian religion. The Immaculate Conception does not come within the domain of knowledge.

Balzac said: "The Universe exists for him who wills, who loves, who prays, but he must will, he must love, he must pray."

George Eliot speaks of "Souls prostrated by inaction." The phrase is worthy of recording in memory. The passive accept-

ance of whatever may chance to occur is unworthy a man. He should bring to bear his selective and creative ability. In all the infinity of creation there is no room for despair. There is guidance for each and all. There is abundance of room for achievement for one and all, but each must will, must love, must pray. Love is the lodestone that repels the brutal facts of life, and attracts the divine. Love is the fulfilment of the law. So long as you can love something other than yourself you will progress spiritually, for to love some other worthy person or thing is divine.

Charles Kingsley was once asked the secret of his rare sympathy, and splendid imagination. After lowering his head in retrospective thought he looked up and answered, "I had a friend."

There is no greater misnomer in the English language than the word "friend." It is bandied about as though it meant nothing—the most casual acquaintance is oftentimes called a friend, the whilom companions of the day are called friends. "Friend"—there are few sweeter words in our vocabulary. The one that stands alone, believing in you under all circumstances and conditions; under accusation, revilement, ridicule, loving you for what you are regardless of your weaknesses and derelictions, your sins of omission and commission, ever ready to help, to sacrifice, to aid you to the fullest extent, asking naught in return but affection. This only is the meaning of "friend." Such love is divine, and rich is he or she indeed who, at the end of the earthly life can look back in retrospect, and claim one friend. How much more fortunate the individual who has gained the knowledge that he has an angel for a friend!

The desire for friendship is strong in every human life. We crave companionship, especially the kind that really means a friend. We like to unburden ourselves to one who will not quench the burning flax, nor break the bruised reed. By sharing one's joys with another we augment them. By seeking the divinity in others we discover it in ourselves. The sky is never so clear, the stars never so bright, the streams never such "laughing waters," the world never so gracious as when we are filled with the knowledge that someone loves us; being in soul harmony with one, we do not desire to be out of tune with any; this, in all its ramifications is the true meaning of heaven.

No man could conceive a heaven that would meet the requirements of other men—even God's heaven would necessarily be an utter failure should the persons who were to inhabit it not be taken into account. Knowing this fact, Jesus taught the basic lesson that the Kingdom of God is within.

We must begin to construct character with the thought in mind that our objective heaven will be the reflex of our subjective heaven—hence, it may readily be seen that the orthodox heaven, supplying, as it is supposed to do, the same condition for all humanity that orthodoxy would permit within its gates, could not possibly be a place of happiness, for what would strongly appeal to one would be a veritable hell for another.

"The Kingdom of God is within" cannot apply to the physical body, but to the spirit that actuates that body. The human body has been called the "Temple of the Living God"; realizing this, the more perfect the temple the more complete will be the expression of whatever power there is within and beyond it. Health is to the body what happiness is to the spirit, and health and happiness walk hand in hand.

IMPORTANT as the body may appear in its sphere of action, it is as a drop in the ocean in comparison with the vast realm that are unfolded for the activity of the spirit. Spirit stands first, and the human organism is but the result of its action. From the moment of conception to the hour of death the spirit is allied with the physical condition, and is continually making a supreme effort to reveal and express it-

self through it. There are no mistakes in the laboratories of creation. Everything that lives, lives for a purpose, and the object of life is to wisely select for fulfillment such intimations as will result in the greatest good.

The human body, as a body, has no intelligence, no activity, no purpose, but when brought under the superior intelligence and controlling power of the indwelling spirit it becomes all activity and directness of purpose. You know then, the man, not through his physical body, *per se*, but through the action that his spirit makes upon the body.

The body, sustaining as it does, close relationship to the laws of physical life is the external representation only of man. Each part moves and acts in unison with every other part, all responsive to the controlling power of the spirit.

That there is something beyond the body is demonstrated by the existence of the spirit, that there is something beyond the spirit is realized by the unattainable which forever floats before its vision, and yet eludes its grasp. With soul, and soul life the individual has little to do beyond recognizing there is a state of existence where the functions of life are not apparent, and where peace and happiness abound. These are the attributes of the soul to which the individual spirit can never attain while there is a trace of selfishness, foolish ambition or unconquered desire remaining. That which is divine in man is alone found in the relation existing between the finite and the infinite soul.

In the process of years the body undergoes a large number of changes. Modern science has demonstrated that the body passes through such changes that at the end of one year not a particle of the original body remains. Every year death of the body takes place, yet the death of each element is anticipated by the birth of a new one. St. Paul said: "I die daily." He might have added: "I am born daily." Possessing as we do this knowledge of the constant disintegration of the body it may readily be seen the teaching of the resurrection of the body on the day of judgment must be a fallacy.

The mind is the connecting link between the spirit and the physical organism, as a window becomes a medium for transmitting light. The spirit is enabled to but imperfectly manifest itself upon this plane of existence, and we are told that not one phase of life, nor a hundred are sufficient to unfold its possibilities.

The soul is a direct emanation from the infinite, has never sinned, can never sin, and must always be at oneness with the infinite spirit. The spirit is the expression which the soul makes in its contact with matter.

The physical will often be at war with the spirit, so that the spirit will not reflect the true light of the soul. The desires of the body, unless subjected to the direction of the spirit, are destined to lead to sorrow and regret; but, those desires under a higher impulse, may become the foundation of a contented existence. A man may physically be addicted to the use of alcohol or drugs, and give himself up to the gratification of that appetite to the extent of wasting his entire force in the use thereof, while spiritually he abhors and repudiates the conditions that are self-induced. This illustrates the physical at war with the higher aspirations, and the man will either become a physical wreck, or else a fanatic on the subject of total abstinence.

There are two spiritual conditions, one the higher, the other the lower; the latter is responsive to the physical condition alone, and oftentimes gains such sway over the mind as to completely obliterate the existence of the former. The higher spiritual self is directly associated with the soul, and is continually endeavoring to draw all beneath it to a still higher spiritual plane.

In such natures where the higher spiritual laws rule we have the philosopher, the reformer, and the idealist, who, seemingly, are lost to the duties and senses of time, and are swung out upon the ocean of such an universal love and law as to make them incomprehensible to the age and generation in which they live.

Mr. G. Tabor Thompson, founder of the National Spiritual Alliance, has illustrated the physical body, the spiritual body and the spirit most admirably when he compared them to the chestnut. He said: "First we have the chestnut burr, back of the burr is a finer body we call the shell, and back of that the chestnut. The mortal body of mankind is like the burr, the spiritual body may be compared to the inner shell, and the spirit may be likened to the chestnut. Death is the frost that knocks off the physical burr, and the inner body with its covering of a finer material is taken into a spiritual environment unseen by us, unless, perchance, we are able to see with the eyes of the soul."

Death is not an enemy, but a friend. Dying is nature's process of transplanting. The open-minded man is beginning to accept these truths and to realize that life is not merely a probation to determine an everlasting heaven or hell.

MANKIND is beginning to reason for himself instead of delegating his reasoning processes to priest or prelate, whom, he finds, he has learned nothing from. He is beginning to look to nature for signs of God, and the spirit world has come so near and whispers to so many eager ears the truths of God's law, that eyes are being opened to what God's love really means, and love takes the place of fear.

Now, the two worlds are separated by such a thin veil it is easily penetrated if one will earnestly go about it, not with idle curiosity, but with a heart-felt desire for the truth. We are told that the reward of seeking truth is more truth to seek. The reward for loving is a greater capacity to love. The reward for bearing testimony is more testimony to bear.

There are those in relation to Spiritualism that contend that, admitting it to be a fact, presuming communication and continuity to be true: "What is the good of the knowledge?" There would be as much sense in applying the same question to any religion. Is it not worth while to transmute belief into knowledge? Every man and woman who has given sufficient time and patience to the study of the phenomena of Spiritualism knows, not only that there is a future life, but that there is a continuous life, and that life never ceases. That the personality, the individuality persists through all time. Furthermore, that continuous life means a life of endless progression, on to infinity, and Spiritualism is the only channel through which this knowledge may be gained. What is the good of knowing that by our every act, our every thought during our earthly life we are laying the ground-work for our future conditions, to know that here and now we are building for eternity? What is the good of knowing that when the bodies of our loved ones are laid away in mother earth, they still live and love as heretofore? It is not sufficient to merely know, but to live up to the knowledge we have gained that counts.

Eternity is a long while—the longest time. Throughout eternity we shall continue to learn.

Communication

The Magazine of Spiritual Education
 LEONARD KENYON JONES, EDITOR
 CHARLES KERR, ASSOCIATE EDITOR

Vol. 2, No. 12 February, 1934 25c a Copy

Price a Year: Canadian postage, etc. extra; Foreign postage, \$2.00. Single Copies, 25c. All orders to The Spiritist Educational Association, 333-335 South Clark Street, Chicago, Illinois.

Published Monthly by The Spiritist Educational Association, 333-335 South Clark Street, Chicago, Illinois. Second-class postage paid at Chicago, Illinois. Postmaster: Send address changes to The Spiritist Educational Association, 333-335 South Clark Street, Chicago, Illinois.

Editorial correspondence to "Communication," 333-335 South Clark Street, Chicago, Illinois. No material returned unless accompanied by return postage. Classified advertising called for and prices as "Communication," 333-335 South Clark Street, Chicago, Illinois.

Copyright © 1934 by The Spiritist Educational Association. All rights reserved. This magazine is published for the purpose of disseminating the teachings of Spiritualism. It is not to be used for any other purpose.

POPE BENEDICT SPEAKS

Rome's Christmas Associated Press dispatch contained these significant words of Pope Benedict: "The world is afflicted today by five great plagues: Negation of authority, hatred among brothers, thirst for pleasure, disgust for work, and FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE."

The Pope did not use the word "spiritual," but SUPERNATURAL. This may have been accidental—and again, it may have been designed. Let us inquire further so that we may be guided in our understanding of just what the head of the Roman Catholic Church had in mind.

Some years ago, Pope Pius X appointed Dr. Godfrey Raupert as special papal representative to inquire into Spiritualism and spirit manifestations. Dr. Raupert became a member of the Society for Psychical Research, and we understand that he was a Jesuit. No Jesuit is incidental or accidental. No Jesuit is a dummy. They are brainy men, highly educated and carefully trained. Catholic priests are well educated—and thoroughly schooled not only in affairs ecclesiastical, but in worldly knowledge—in knowledge of governments and the trend of thought and progress.

Let us see what Dr. Raupert had to say about these manifestations. From *The Chicago Daily News* of Oct. 17, 1908, we take the following:

"Astral" bodies were shown in photographs today to students and faculty of St. Ignatius college, West 12th and May streets, by Dr. Godfrey Raupert, leading member of the Society of Psychical Research, who is a special envoy of Pope Pius X and clothed with authority to show to Roman Catholics throughout the world the danger of experimentation in the occult and psychic. The lecturer himself saw the photographs developed at a "seance" and is shown in one of the pictures, which appear to demonstrate the presence in the room of a "spirit" or "visitation" in the form of a human body.

Dr. Raupert lectured on the subject of "Spiritualism" and sought to show that the faith of Roman Catholics in their religious creed might be shaken by an incomplete knowledge of the subject.

"The study of spiritualism is a new one and therefore dangerous," said he. "A partial knowledge of the subject may cause grave danger. It is my purpose to explain all that has been learned by the foremost scientists of the

age. We are now on the borderland of new discoveries which may revolutionize the world. It is not the time yet for an explanation of all the phenomena. We must suspend our judgment until the subject is better known.

"Science has admitted that the phenomena already described in magazines and books are objective and science has admitted that they are governed by external intelligence. The problem at present is to discover the nature of the intelligence. Phenomena already shown are travesties on the miracles of the New Testament, yet a grave danger lies to those who experiment.

"The intelligences tell us that they have been sent to the earth to prepare for us an understanding of the hereafter and to instruct us in the life beyond the grave. They have so far failed in their efforts. Scientists believe that the intelligences are human and have our mortal faults. Some of the intelligences have denied the divinity of the Lord.

"The photographic camera has shown that a real presence appears in many of the seances conducted along legitimate lines. I have superintended experiments under perfect test conditions in which it was impossible for any fraud to be present. The results demonstrate that an unknown force was in the room. The nature of the force is as yet inexplicable to us, although many theories have been considered by the foremost scientists of the day who have given almost a lifetime study to the subject."

One of the photographs exhibited today by Dr. Raupert showed the lecturer seated on a chair in the room where the "test" conditions of a seance were being rigidly observed. The "medium" had brought into the apartment a woman or "intelligence" who was performing the usual tricks and pranks. She appeared to be able to listen intelligently to questions addressed to her by Dr. Raupert and was willing that extraordinary efforts be made to establish her presence in the room.

A camera was stationed in one corner of the space allotted for the experiments, which were conducted entirely under the supervision of Dr. Raupert. At a preconcerted signal when the unseen "intelligence" was leaning over the back of the lecturer's chair the picture was taken. At the lecturer's suggestion the "astral" shape posed for another picture at the right of the chair in which he was sitting. They were entirely successful when developed later.

The first picture shows distinctly a beautiful woman about 25 years old. She is clothed in evening dress with a low-cut gown and a light covering of lace over her hair, which is done up in modish form. The second photograph shows her standing a few feet to the right of Dr. Raupert and displays her entire figure. The likeness of the woman was not known to Dr. Raupert or to any of the others who were watching the experiment.

Another picture is a photograph of the head of a man. The body is not shown. There were several other likenesses of men and women "intelligences" taken by Dr. Raupert's camera, which he declares establishes beyond a doubt the reasonableness of the theory that the "astral" shapes have a legitimate substance of some sort.

"The woman in the picture shown leaning over my chair was in a mood to do her best to enlighten us," said Dr. Raupert. "After the first photograph had been taken of her I asked her to walk several feet to the right of my chair and pose for another picture. She readily assented and appeared to take pleasure in the operation. None of us in the room knew who she was or had been, perhaps, in another form."

"We are now on the borderland of new discoveries, which may revolutionize the world. We must suspend our judgment until the subject is better known." These are significant words. They are forceful words. They prove that Rome recognizes the fact of spirit existence, return, communication and other manifestations, and sees in modern Spiritualism the dawn of something new—something startling and revolutionary, in a religious sense.

We feel no quarrel with Rome. Editorially, we have wholesome respect for the strength and power of the world's greatest organization known as the Church of Rome. In the Roman Catholic people, we see coherent action, loyalty to their cause, consistency of purpose. In their religion, we see spirituality. And it is this spirituality—rather than the much-discussed fear—that has given long life and power to Rome.

Spiritualists may be slow to recognize these facts. They may feel, as many of them do feel, that Rome is a sort of monster, ready to crush them and all other opponents. This may be true, but Rome can absorb much more readily than it can crush, and Rome has the mechanism of absorption at its command.

A quarter of a century ago, when we were demonstrating the wonders of hypnotism, Rome was a thorn in our side. We resented Rome, because we could get no Catholics to our lectures. We were labeled an agent of the devil, and this affected our progress. Today, Rome admits that hypnotism is a fact, and officially states that it is all right for any Catholic to attend an exhibition of hypnotism. And surely Rome knows that hypnotism is one of the lowest forms of mediumistic manifestations!

Our chief horror in those old hypnotic days was to get into a Catholic community during Lent! But—times have changed. The hypnotist, who has had his day and is no longer a source of interest, may be welcomed by the most orthodox Catholic family.

This change required less than twenty-five years, and yet we are told that Rome never changes. In her policy of consistent, forward effort, Rome is a unit always. In her views, Rome changes, as she has changed always, to keep step with the progress of mankind.

Once, Rome regarded invention and science as the work of the devil—and today Roman colleges teach the sciences that Rome once condemned.

Rome has changed—and the words of Dr. Raupert, spoken twelve years ago, prove that Rome was changing even then regarding Spiritualism. This was at a time when Spiritualism had not claimed world-wide attention, as it has done these past three or four years.

A few months ago, unless we are in error, the Vatican warned the world against "the supernatural." On Christmas day, Pope Benedict is reported as deploing the fact that there is **FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE!**

Pope Benedict did not say, in naming the five plagues, that Spiritualism is one of them—although utterances credited to the Vatican only a few months ago, would indicate that Spiritualism is regarded not only as a plague, but as the greatest of all plagues! A change has occurred. Other changes have occurred in Rome in the past—and others will be brought about.

Complacently, the Spiritualist predicts the fall of the Roman Catholic Church, and in this the Spiritualist is in gross error. Rome must totter before it falls, and Rome is showing no signs of tottering.

But Rome is showing **MANY SIGNS** of stepping in, when the psychological moment appears to have arrived, and **CLAIMING SPIRIT MANIFESTATIONS AS ITS OWN!**

What would be the outcome? The greatest organization in the world would swallow up, absorb, obliterate the weakest religious organization in the world. Spiritualism is a madhouse of dissension. It is a back-yard of vituperation, slander and false claims.

As rapidly as one set of Spiritualists builds, the others—as though moved by fury—tears down. The members of one circle spend half the evening condemning other mediums—and the medium who is present will be the object of criticism and slander in the circle of the next medium!

Ride through any city—anywhere in the world, excepting perhaps the benighted regions of the Orient—and you will count many marvelously built communities. You will find, in one group, a church—perhaps costing a million dollars, a parochial school, a nunnery and maybe a monastery; perhaps a college—and other buildings. Each one of these groups—and they are to be numbered by the **THOUSANDS**—represents greater investment and stancher membership than **ALL OF SPIRITUALISM COMBINED!**

This is not press agency for Rome. We never attended a Catholic church, or even a Catholic service. Our home was Protestant, and our close friends were Protestants.

We have no love for Rome, nor have we any hatred for it. To us, Rome is an interesting study, standing for the most remarkable weave of brains, dollars and political power on earth.

Rome is a kingdom that reaches into and controls other kingdoms—most nations! Rome is a mosaic that has been put together cunningly and carefully for two thousands years, by the master-workmen of the world.

In essence, the Roman Catholic faith is Spiritualistic. Every Catholic at heart is a Spiritualist. But Catholics as a whole will not desert the Mother Church. Indeed, no! Rather, when the time has come and the Vatican has spoken, the Catholics will say, "Why, we always have recognized the truth of spirit existence. Our church was builded on the foundation of Immortality. We commune with those who have gone before. Our priests talk with our beloved dead, who never died. But—our church, with its experience of two thousand years, and its direct appointment by St. Paul, understands how to control these forces—and in our hands, this truth is safe. In others, it is unsafe and profaned!"

Let Rome go a step farther and make the lives of mediums happier than Spiritualists ever have made them—and preserve their gift for circles of the clergy, who will inform the laity of the happenings, or such as the laity should have, and where will Spiritualism, as a separate religion, find itself? Out of the side door, standing in the cold!

Rome has spoken. Pope Benedict, fortified by the Cardinals and other wise advisers, with his finger-tips on the pulse of the world in its every aspect and every mood, has placed **FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE** as one of the plagues! Quite the opposite from what Spiritualists might expect!

And to Spiritualists, permit us to sound this note of warning. It is not a note of hysteria. It is not sob-stuff, but simply the result of long years of study of Rome and her methods—a study that was prompted by Roman opposition in the old hypnotic days!—a study that has been made the keener by reason of our Spiritualism.

The writing has appeared on the wall. It is not,

"We are now on the borderland of new discoveries, which may revolutionize the world. We must suspend our judgment until the subject is better known." These are significant words. They are forceful words. They prove that Rome recognizes the fact of spirit existence, return, communication and other manifestations, and sees in modern Spiritualism the dawn of something new—something startling and revolutionary, in a religious sense.

We feel no quarrel with Rome. Editorially, we have wholesome respect for the strength and power of the world's greatest organization known as the Church of Rome. In the Roman Catholic people, we see coherent action, loyalty to their cause, consistency of purpose. In their religion, we see spirituality. And it is this spirituality—rather than the much-discussed fear—that has given long life and power to Rome.

Spiritualists may be slow to recognize these facts. They may feel, as many of them do feel, that Rome is a sort of monster, ready to crush them and all other opponents. This may be true, but Rome can absorb much more readily than it can crush, and Rome has the mechanism of absorption at its command.

A quarter of a century ago, when we were demonstrating the wonders of hypnotism, Rome was a thorn in our side. We resented Rome, because we could get no Catholics to our lectures. We were labeled an agent of the devil, and this affected our progress. Today, Rome admits that hypnotism is a fact, and officially states that it is all right for any Catholic to attend an exhibition of hypnotism. And surely Rome knows that hypnotism is one of the lowest forms of mediumistic manifestations!

Our chief horror in those old hypnotic days was to get into a Catholic community during Lent! But—times have changed. The hypnotist, who has had his day and is no longer a source of interest, may be welcomed by the most orthodox Catholic family.

This change required less than twenty-five years, and yet we are told that Rome never changes. In her policy of consistent, forward effort, Rome is a unit always. In her views, Rome changes, as she has changed always, to keep step with the progress of mankind.

Once, Rome regarded invention and science as the work of the devil—and today Roman colleges teach the sciences that Rome once condemned.

Rome has changed—and the words of Dr. Raupert, spoken twelve years ago, prove that Rome was changing even then regarding Spiritualism. This was at a time when Spiritualism had not claimed world-wide attention, as it has done these past three or four years.

A few months ago, unless we are in error, the Vatican warned the world against "the supernatural." On Christmas day, Pope Benedict is reported as deploring the fact that there is **FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE!**

Pope Benedict did not say, in naming the five plagues, that Spiritualism is one of them—although utterances credited to the Vatican only a few months ago, would indicate that Spiritualism is regarded not only as a plague, but as the greatest of all plagues! A change has occurred. Other changes have occurred in Rome in the past—and others will be brought about.

Complacently, the Spiritualist predicts the fall of the Roman Catholic Church, and in this the Spiritualist is in gross error. Rome must totter before it falls, and Rome is showing no signs of tottering.

But Rome is showing **MANY SIGNS** of stepping in, when the psychological moment appears to have arrived, and **CLAIMING SPIRIT MANIFESTATIONS AS ITS OWN!**

What would be the outcome? The greatest organization in the world would swallow up, absorb, obliterate the weakest religious organization in the world. Spiritualism is a madhouse of dissension. It is a back-yard of vituperation, slander and false claims.

As rapidly as one set of Spiritualists builds, the others—as though moved by fury—tears down. The members of one circle spend half the evening condemning other mediums—and the medium who is present will be the object of criticism and slander in the circle of the next medium!

Ride through any city—anywhere in the world, excepting perhaps the benighted regions of the Orient—and you will count many marvelously built communities. You will find, in one group, a church—perhaps costing a million dollars, a parochial school, a nunnery and maybe a monastery; perhaps a college—and other buildings. Each one of these groups—and they are to be numbered by the **THOUSANDS**—represents greater investment and stancher membership than **ALL OF SPIRITUALISM COMBINED!**

This is not press agency for Rome. We never attended a Catholic church, or even a Catholic service. Our home was Protestant, and our close friends were Protestants.

We have no love for Rome, nor have we any hatred for it. To us, Rome is an interesting study, standing for the most remarkable weave of brains, dollars and political power on earth.

Rome is a kingdom that reaches into and controls other kingdoms—most nations! Rome is a mosaic that has been put together cunningly and carefully for two thousands years, by the master-workmen of the world.

In essence, the Roman Catholic faith is Spiritualistic. Every Catholic at heart is a Spiritualist. But Catholics as a whole will not desert the Mother Church. Indeed, no! Rather, when the time has come and the Vatican has spoken, the Catholics will say, "Why, we always have recognized the truth of spirit existence. Our church was builded on the foundation of Immortality. We commune with those who have gone before. Our priests talk with our beloved dead, who never died. But—our church, with its experience of two thousand years, and its direct appointment by St. Paul, understands how to control these forces—and in our hands, this truth is safe. In others, it is unsafe and profaned!"

Let Rome go a step farther and make the lives of mediums happier than Spiritualists ever have made them—and preserve their gift for circles of the clergy, who will inform the laity of the happenings, or such as the laity should have, and where will Spiritualism, as a separate religion, find itself? Out of the side door, standing in the cold!

Rome has spoken. Pope Benedict, fortified by the Cardinals and other wise advisers, with his finger-tips on the pulse of the world in its every aspect and every mood, has placed **FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE** as one of the plagues! Quite the opposite from what Spiritualists might expect!

And to Spiritualists, permit us to sound this note of warning. It is not a note of hysteria. It is not sob-stuff, but simply the result of long years of study of Rome and her methods—a study that was prompted by Roman opposition in the old hypnotic days!—a study that has been made the keener by reason of our Spiritualism.

The writing has appeared on the wall. It is not,

as in the days when the captive, Daniel, deciphered the writing on the wall of Belshazzar's palace, the mystical, "Mene, mene, tekel upharsin." This time it is: "FORGETFULNESS OF THE SUPERNATURAL OBJECTS OF LIFE!"

To Spiritualists have been given the most sacred trust on earth: the safeguarding of the facts of Immortality. But instead of living up to this sacred trust, Spiritualists have made a mess of quarrels among themselves; they have been swept by petty jealousies, insipid dissensions, charges and counter-charges!

Rome, powerful, reaching into all parts of the world, silent, watchful, fortified by greater resources than those of the richest nation, looks on complacently. When Rome is ready, Rome will absorb!

How this will be done, Rome alone knows. MILLIONS of bright minds, thinking harmoniously, and for the glory of a system that must be perpetuated long after the individuals in charge of it have gone their way, are acting as a unit.

Against this watchfulness, this preparedness, this boundless experience, what can the petty whinings of malcontents avail? Like the little ripples that break on the sunny sands, they will be swallowed up in the great waves that will roll in when the wind blows in that direction!

The wind is blowing in OUR direction now. The Vatican has sounded its first note—and the Vatican does not speak until the stage is set and the actors are well rehearsed in their respective roles.

Only through continuity of purpose, concerted action, harmony and mutual understanding, can Spiritualists put their truth on the basis of an organized religion.

Let us not scoff these tell-tale facts out of our minds. We deal NOT with things as we would have them, but with THINGS AS THEY ARE!

COMMERCIALIZED SPIRITS

Look around you today, and you will find countless men and women—and men more than women—who are dissatisfied because they have failed to make places for themselves as business successes.

Most men glory in the thought of proprietorship. They wish to own a going concern. Perhaps through lack of opportunity or ability or both, they have failed in the realization of their dreams.

One by one, they are mustered out of this life's ranks, and go into spirit, and in their passing carry with them the old longing for success. But they find themselves in a world where business is forgotten—business such as we know; making and selling, barter and exchange. They must return to the earth-world, and gain their ends through guiding those in the flesh who still struggle for a place.

That many such spirits force their attentions upon mortals, and often throw discretion to the winds, appears to be a fact. That money-madness prompts many of them to suggest dishonest things, apparently is a claim that can not be swept aside.

This does not prove that the purpose is evil, nor does it prove that it is not evil.

The methods employed by such spirits are similar in all cases. Usually they start out by saying, "We are going to help you make a fortune, so that you can do wonderful things for this truth." That eases the consciences of the human dupes. They are pleased to have their money-madness screened by a promise of "great good for humanity!" And that help, which they shall extend to humanity, for the sake of the truth, is on the farther side of their financial success.

They will get the money first—and do the good later on! Of course, these spirits explain, "We wish you to have all the money you need. After that, the surplus belongs to this work."

"Ah! ALL the money a mortal will need! No mortal seems to get that much money, even in a lifetime of success!"

The promise is alluring. It is pleasing. It shows such comforting consideration on the part of those who pose, in spirit, as former kings of finance.

The devil took Christ up on a mountain and offered him kingdoms if he would only do the devil's bidding!

The devil today—meaning whatever is evil, or ignorant, or undeveloped—plays on human vanity and frailty. It tempts the mortal kind. Like Marguerite in the garden, there is the string of pearls as a lure and a bait, in exchange for a soul!

"First, we wish to see you taken care of financially," says the money-mad spirit. Was that not the wish of that same spirit when he was in the flesh? "AFTER that, you must work for us!" "AFTER that!" How easy the road appears to be! How inviting the perspective!

Only recently, we have seen this same thing staged in New York City, with the Cincinnati medium, Mrs. Bush, as the open door for conniving spirits, for spirits who—at some time—aspired to those successes which they failed to realize.

The critic, or the sensitive student, will exclaim, "But what are we to believe if such things are possible?"

Let us not forget that the Law of Attraction IS a LAW—not a theory. Until mortals learn to enter seance-rooms for spiritual purposes, and leave their material aspirations outside, these allurements—these temptations—these tests, will continue to come through from spirit.

It seems so comforting, so easy and satisfying, to hear a spirit voice remember the affairs of the flesh, and promise great riches—glossed over by the admonition that the mortals are to profit beyond all avarice, and AFTER they have their riches, they may do great things for the Truth!

How many Spiritualists have heard great outbursts of grief when men and women, newly entered into Spiritualism, have talked the first time to departed loved ones, and followed their spiritual reunion with requests of material assistance? It is ordinary—common—and decidedly too bad.

Flattery and promise attract the human eye and ear. It is the easiest way to "get to" mortals.

From the ordinary observation, a medium should recognize the method of operation of such conniving spirits. If the medium permits herself to be subsidized by equally grasping mortals, what must be the result? There is no question as to the nature of the result. It will be demoralizing to the mortals who participate in these glittering promises, and it will harm the Cause itself!

Many poor human beings are struggling along in debt, and facing bankruptcy, who listened to these promises of wealth in seance-rooms. The mortals were pleased to listen. It did not make them angry at all to be told that the spirit-world would entrust them with great wealth. There is scarcely a human being on earth who would not admit that he or she is well able to administer any sum of money, and any property. They all believe it, and they all crave it! That is the open-door for those in spirit who have carried the memory of dissatisfaction and disappointment with them, and who—through ignorance, or through direct intent to deceive and ruin mortals—will come with their allurements.

The most deplorable part is that these designing spirits often will "tip off" a mortal to something that proves profitable—blinding him for the trick that will make his final defeat crushing.

Until those who enter seance-rooms learn that the purpose of the seance is communion, and that its object is spiritual, these difficulties will persist.

And as truly as there are spirits who will falsify about monetary affairs, there are others glad to discuss lusts, sensuality, and other passions and greeds, and gloss over acts of immorality. But this happens usually only when the mortal seeks **NOT THE TRUTH**, but endorsement of his evil propensities.

The searcher with clean thoughts and purposes, will not long be deceived. The searcher who seeks the spiritual things, will detect those other things that are of the earth, earthy!

So long as Spiritualism is employed to grease the skids of human acquisition, and pander to human lusts, that long will the ignorant in spirit browse in the deep, rich clover of their unclean desires. They are held back, while the mortal is being retarded—and is being robbed of his faith.

It is the human being who sends out the wish, who is deprived of his faith, and depleted in his purse.

Satan could not tempt Christ—but the silliest, most wanton earth-bound spirit can tempt the wisest mortal today!

Who is to blame? Is it the spirit, or the mortal?

Let us not condemn Spiritualism for its commercial aspects until Spiritualists individually are cleansed of their unholy desires!

THE "KNOW-IT-ALLS!"

It seems to be little short of a waste of time and energy to offer the public facts. It apparently is useless to collect evidence, collate it, and serve it in an ordinary manner.

As for example, psychic photographs!

In the columns of our magazine, we have published various reproductions of psychic photographs, being careful in each instance to not retouch or change the pictures in any detail.

We have offered the strongest documentary proof, showing that many persons, unknown to the psychic photographers, have sent in their own pictures and in return have received psychic photographs on which were recognized many friends and relations who had passed through the change.

In addition, we have explained that many conditions might arise that would bring negative results.

What occurs? Many persons who have examined this evidence, and read the explanations, send to these photographers, and dispatch their doubt with their photographs—ignoring entirely the truth that **THOUGHT IS AN ENTITY**—that the vibrations of thought are far more real than the material things which we are pleased to call real—and can recognize no face appearing in the pictures!

Then what is the next step? These persons write to us, telling us that those psychic photographers are fakers, pretenders, mountebanks and should be suppressed. Sending out the wrong thought, or living reprehensible lives that could attract nothing good, these folk at once become judge and jury, try the photographer, convict him and sentence him!

Let us take another example: For six weeks, Mr. George Valiantine was under our constant observation. The manifestations occurring through his forces were equal in all respects to those of the Eddy Brothers. When good conditions were brought into his seance-room, the manifestations were miraculous. Out on the road, subjected to the scrutiny of skeptics and tether-brains, Mr. Valiantine was condemned by many. They did not know how to bring the conditions which we brought, and complained about the results!

Mr. Britton was sent out on the road by this magazine. In one Eastern city, a woman broke up the seance with the assertion that she was the only real medium extant. She went into the cabinet, and what happened? The result was a rank failure. Then the lady wrote to us demanding her subscription money back, whereas she should have paid Mr. Britton for his loss of time and compensation. Warnings received weeks before Mr. Britton reached that city, informed us that this woman and her dissenting friends would try to "crab the show." They call themselves Spiritualists.

So it goes—and so it will go while the public has free access to seance-rooms. Familiarity breeds contempt. It is useless, and worse than useless, to inform men and women as to the necessary conditions for the receipt of the highest form of manifestations. Each, in turn, is wiser than those whose lives are devoted to a study of this subject. Each makes his or her own law, and then complains about results!

If the same persons were to enter a laboratory, and refuse to heed the warnings of the professors in charge, and start in to mix chemicals as indiscriminately as they mix forces in a seance-room, the roof would vanish from the laboratory, and funeral expenses for those present would be saved! They would be vaporized!

We can not retreat from our assertions that thoughts are things, that every thought sends out vibrations more real and lasting than granite, and that everything in the universe operates according to certain conditions. We can not change these facts, because they were decreed by God. They are neither of our making nor our unmaking. They exist in the nature of things.

If science insisted on having things its way, and did not study facts as they are uncovered, what a sad time science would have. If business insisted upon "bulling it through," without respect to basic facts, what a long line of bankruptcy proceedings the referees would be obliged to hear! Ushering the ordinary mortal into a seance-room is about as thankless as inviting a goose to share one's living quarters. The goose will act as a goose acts naturally, which is not the way an educated human being would act.

We lose friends and supporters constantly because we refuse to say that the wrong is right, and because we refuse to bow to those who make misstatements, and who will not take the time to learn the fundamentals.

In our position, we are in close touch with many deep thinkers and students of the psychic, and our sources of information are far better and more dependable than those of the casual investigator.

Just before a seance in a Chicago seance-room, recently, the members of the circle spent the time condemning another medium. They entered the circle with this hatred bubbling out of their minds!

To tell them that this is wrong is as senseless as commanding the dog star to change its course.

People will have things their own way, but few of them can explain what that way really is. They will condemn without studying. Let information from the spirit-side "show them up," and they are against Spiritualism forever, or at least against that particular medium. Every mortal seems to crave—and even demand—the O. K. of God, and few mortals are willing to admit that they have not learned all there is to learn, or are living lives that are not attuned to the conditions of the seventh heaven.

Which explains why the way of the Truthseeker is hard, and why Barnum did so exceedingly well with his circus methods! He gave the public that which the public demanded—and then called them suckers, after his fortune was made at their expense!

Message from Leo — Egyptian Philosopher

*Research of the Fifteenth Century—
He Resided on Earth as an Egyptian*

spirit communication was contributed by Mr. Robb of Pittsburgh, Pa. Mr. Robb has mediumship known as automatic writing. He was given to him in his law offices by Leo, who was an Egyptian philosopher years ago.

do not look for me to converse to you in my attachment to many of your spirit language and customs familiar to me. In the fifteenth century, many notable students in my temple to investigate psychic number many dangers, unforeseen, were investigation. As for subjects for our slaves were sold for a nominal sum. Making the missing link between life and death by the Egyptian government to us, to fathom the mystery of life. I regret we would starve our subjects to learn experience which they would undergo. Only asleep and upon awakening would while in their tortured state. It was a tribes in those days, that if the body was to express the better side of life. Many are to learn if their soul was destined to they would undergo a living burial to seek union. Some slept under a mesmeric state journeys of their souls through the air. I never awakened to relate their astral

weird connections with soul journeys, little information, to set down laws for Subjects who underwent death, never stories of the next world and eventually lost its fascination.

any crude ways, minus a living torture, to or spirits departed. Although, friends, the thread weaves together part of the we are at a loss today to understand the and death. Very little advance has been to find out and little less, the advancement will constantly seek for this information methods of communication with the spirit world will bear fruit.

once that awards and with it is bound to union which will bring the reward as soon as he opens more highly his spiritual senses. He is in accord with the spiritual realm. Evolution is the path forth the finer elements of life.

sculties, hibernating in their clay dwell—some day, through the slow process of evolution in the heavens, the holy book tells you that Man will develop more in dual life and in the physical. When the world awakens to the spiritual, it will apply itself to natural laws of development but will blossom forth in the spiritual.

When he is prepared to live dually, more understood and the mystery of life is solved. My friends, with my thanks to you adieu.

LEO."

interesting message. Notice what Leo says in "do not look for me to converse with

you in foreign tongue," etc. People of all colors and nationalities pass from earth to spirit. In spirit they all become white-skinned and they speak the same language. However, when they manifest in our seance rooms or through our mediumship they usually take on, temporarily, the form they had when they last on earth and talk their native language, whatever it may have been. But, though they have a universal language in spirit, those of spirit often study earth languages. This is particularly true of Guides who desire to talk to their charges of earth in his or her language. Moreover, those of spirit have clearer brains, greater understanding and more comprehension than we of earth. They tell us that they learn things about four times more easily and rapidly than we do.

Contrary to what some people who do not know any better may think or say, in heaven they do not float around on fleecy clouds playing golden harps, partaking of nectar, etc., all the time. Those of spirit are very active. They work as well as play. They do far more work than earth folk do—and enjoy it because they are not hindered by cumbersome flesh-and-blood bodies as earth folks are. They don't get tired, they don't have headaches, bad eyes, stuffy nose, sore throats nor any aches or pains to make effort difficult and slow. They of spirit have plenty of "pep" to work and study. They work at many trades and professions. And they study subjects we are interested in as well as many things we know nothing of. Leo, the Egyptian Guide of Atty. Robb has been studying English.

Lack of space will not permit us to discuss each subject found in this interesting message from Leo. We have gone far enough to show that it is really more than a message. It is a very valuable lesson. It must be studied. But, unlike most things which must be studied, this lesson is very interesting, absorbing.

So read and reflect upon every sentence. Turn the words of Leo over in your mind. Consider what he says about psychic research in Egypt five hundred years ago. How they investigated in their crude ways. Then notice how Leo points out that—save for the torture—our methods of today are not much better than theirs were. Note the prophecy—that as we seek we shall find and in our earnest endeavor will be given better methods. And study, also, the prediction of the second coming of Christ—not in the flesh and blood body as He came before—but in spirit.

They Are Not Dead

By Anna M. F. Starring

They are not dead, the ones you mourn,
Into higher life their souls are born.
They have only passed to a better sphere
To continue work they have started here.

Higher and higher these spirits go
To realms beyond we do not know
Until we have walked the pathway true
That leads to the gate we must pass through.

Here and there along this way
Some dear one lingers until that day
The chosen one they left on earth
Has come to know its spiritual birth.

Together they journey hand in hand,
Not two but one in that angel band.
Why do you weep when they pass above,
From sorrows of earth to a home of love?

A Spirit Message from Leo— Egyptian Philosopher

*He Tells of Psychic Research of the Fifteenth Century—
at which Time He Resided on Earth as an Egyptian*

THIS interesting spirit communication was contributed by Atty. Charles A. Robb of Pittsburgh, Pa. Mr. Robb has that phase of mediumship known as automatic writing. The following message was given to him in his law offices by one of his guides named Leo, who was an Egyptian philosopher of half a thousand years ago.

"My dears friends, do not look for me to converse to you in foreign language, for my attachment to many of your spirit bands has made your language and customs familiar to me.

"During my time in the fifteenth century, many notable students of my day gathered in my temple to investigate psychic phenomena. I remember many dangers, unforeseen, were connected with this investigation. As for subjects for our search in information, slaves were sold for a nominal sum. Astronomers were seeking the missing link between life and death and were permitted by the Egyptian government to experiment with slaves, to fathom the mystery of life. I remember very well how we would starve our subjects to learn through their torture, experience which they would undergo. Some were very deeply asleep and upon awakening would relate weird dreams while in their tortured state. It was a foolish belief of the scribes in those days, that if the body was tortured the soul would express the better side of life. Many would submit to torture to learn if their soul was destined to heaven or hell. Some would undergo a living burial to seek their desired information. Some slept under a mesmeric state for days and related journeys of their souls through the air. Many of the subjects never awakened to relate their astral expeditions.

"From the total of weird connections with soul journeys, our subjects imparted little information, to set down laws for soul communication. Subjects who underwent death, never came back to relate stories of the next world and eventually the mystery seeking lost its fascination.

"Today, we find many crude ways, minus a living torture, to receive news from our spirits departed. Although, friends, here and there a little thread weaves together part of the great psychic fibre, we are at a loss today to understand the laws that regulate life and death. Very little advance has been made in psychic unfoldment and little less, the advancement of spirit laws. Man will constantly seek for this information and will apply many methods of communication with the spirit world before his search will bear fruit.

"Yet it is perseverance that awards and with it is bound to come certain information which will bring the reward as soon as physical man develops more highly his spiritual senses. He will then become in accord with the spiritual realm. Evolution in the rosebud brings forth the finer elements of life.

"So to the latent faculties, hibernating in their clay dwellings, will bring forth some day, through the slow process of evolution, the new man in the heavens, the holy book tells you is the second coming. Man will develop more in dual life and live spiritually and physically. When the world awakens to the fact that life is dual, it will apply itself to natural laws which will not stifle his development but will blossom forth his sleeping faculties. When he is prepared to live dually, Nature's laws will be more understood and the mystery of life will show the necessity of death. My friends, with my thanks and blessings, I bid you adieu.
Leo."

This is a very interesting message. Notice what Leo says in the opening sentence: "do not look for me to converse with

you in foreign tongue," etc. People of all colors and nationalities pass from earth to spirit. In spirit they all become white-skinned and they speak the same language. However, when they manifest in our seance rooms or through our mediums they usually take on, temporarily, the form they had when last on earth and talk their native language, whatever it may have been. But, though they have a universal language in spirit, those of spirit often study earth languages. This is particularly true of Guides who desire to talk to their charges of earth in his or her language. Moreover, those of spirit have clearer brains, greater understanding and more comprehension than we of earth. They tell us that they learn things about four times more easily and rapidly than we do.

Contrary to what some people who do not know any better may think or say, in heaven they do not float around on fleecy clouds playing golden harps, partaking of nectar, etc., all the time. Those of spirit are very active. They work as well as play. They do far more work than earth folk do—and enjoy it because they are not hindered by cumbersome flesh-and-blood bodies as earth folks are. They don't get tired, they don't have headaches, bad eyes, stuffy nose, sore throats or any aches or pains to make effort difficult and slow. They of spirit have plenty of "pep" to work and study. They work at many trades and professions. And they study subjects we are interested in as well as many things we know nothing of. Leo, the Egyptian Guide of Atty. Robb has been studying English.

Lack of space will not permit us to discuss each subject found in this interesting message from Leo. We have gone far enough to show that it is really more than a message. It is a very valuable lesson. It must be studied. But, unlike most things which must be studied, this lesson is very interesting, absorbing.

So read and reflect upon every sentence. Turn the words of Leo over in your mind. Consider what he says about psychic research in Egypt five hundred years ago. How they investigated in their crude ways. Then notice how Leo points out that—save for the torture—our methods of today are not much better than theirs were. Note the prophecy—that as we seek we shall find and in our earnest endeavor will be given better methods. And study, also, the prediction of the second coming of Christ—not in the flesh and blood body as He came before—but in spirit.

They Are Not Dead

By Anna M. F. Starring

They are not dead, the ones you mourn,
Into higher life their souls are born.
They have only passed to a better sphere
To continue work they have started here.

Higher and higher these spirits go
To realms beyond we do not know
Until we have walked the pathway true
That leads to the gate we must pass through.

Here and there along this way
Some dear one loiters until that day
The chosen one they left on earth
Has come to know its spiritual birth.

Together they journey hand in hand,
Not two but one in that angel band.
Why do you weep when they pass above,
From sorrows of earth to a home of love?

Civil War Comrades Come to Greet This Old Veteran

McKinley, His Company Commander, and Others of Spirit Manifest for Thaddeus Coffin Wherever He Goes

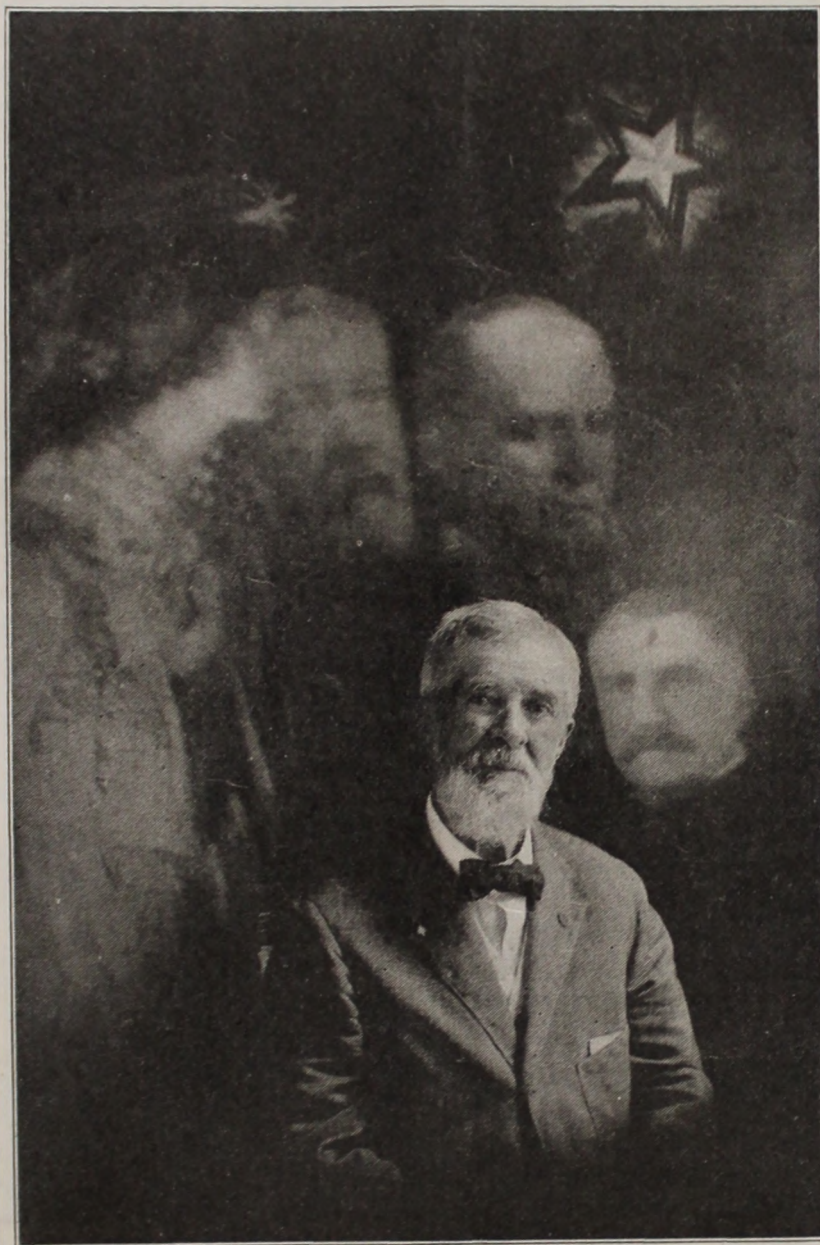
MR. Thaddeus Coffin, old Civil War veteran, now residing at New Castle, Indiana, writes as follows:

"When a man sits down to have his photo taken and two ex-Governors, two ex-Presidents, a Major General and a great statesman come from spirit and stand right at his back, I think that it is evidence he has good standing.

"Rutherford B. Hayes, and William McKinley—I was all through the Civil War with them. Hayes was the first Major of my regiment, the 23rd Ohio Volunteer Infantry. Later on he was promoted to Colonel and then made a General. McKinley was Captain of my Company, Co. G. Later he became a Major. I was mustered in on June 7th, 1861, and mustered out July 7th, 1865.

"A letter written June 15th, 1850, in Troy, N. Y., started my parents to investigating Spiritualism. The letter was from my mother's brother, Elisha Watters, and said in part, 'I was coming up First Street the other day and met a gentleman with four ladies. He introduced them to me as Mrs. Fox and daughters of Rochester, and invited me to go with them to his house and witness some of their work. I went and am free to say, I could not describe it verbally, much less with a pen.' My parents commenced to investigate and soon the Presbyterians read them out of the church. I think that was the crowning incident of their lives. The new found religion was taught to us children while we were under their care, and when we left home, we took the idea with us and never regreted it."

Such is the testimony of a grand, old man who will be eighty years old March 2nd of this year. He has been a Spiritualist



since childhood, has witnessed a great deal of phenomena and enters a seance with faith and understanding. Perhaps that explains, in part, why he gets such good results. He tells us that in one seance he had twenty-eight spirit visitors and that mediums who know him are always glad to have him in their circles.

In telling of the spirit pictures, Mr. Coffin explained that he was at Camp Chesterfield and while in a trumpet seance, Rutherford B. Hayes came to talk to him. He said, "General, I am going to have my picture taken in the morning. It would please me very much if you and our mutual friend, McKinley, would appear on the photo with me." Hayes replied, "It will give me great pleasure to do so and we will be there."

Sure enough, when Mr. Coffin had the Psychic Photographer Normann take his picture the next day, not only Hayes and McKinley appeared, but another old comrade appeared—a man who was a member of Mr. Coffin's company and who was killed in battle. The head of this man may be seen right beside that of Mr. Coffin and the black hole in the forehead is plainly seen—where the shot which killed the man went crashing through his brain.

The star shown on the picture was the badge or emblem of the Brigade to which these veterans belonged.

At the other side of the picture appears a sister of Mr. Coffin. Referring again to his old comrades of Civil War times, he says:

"Hayes often comes to talk to me. And he has materialized three times for me. First he came in full uniform, saluted me and after a short time returned to the cabinet. However, he came out again in a few seconds and this time he was

Civil War Comrades Come to Greet This Old Veteran

McKinley, His Company Commander, and Others of Spirit Manifest for Thaddeus Coffin Wherever He Goes

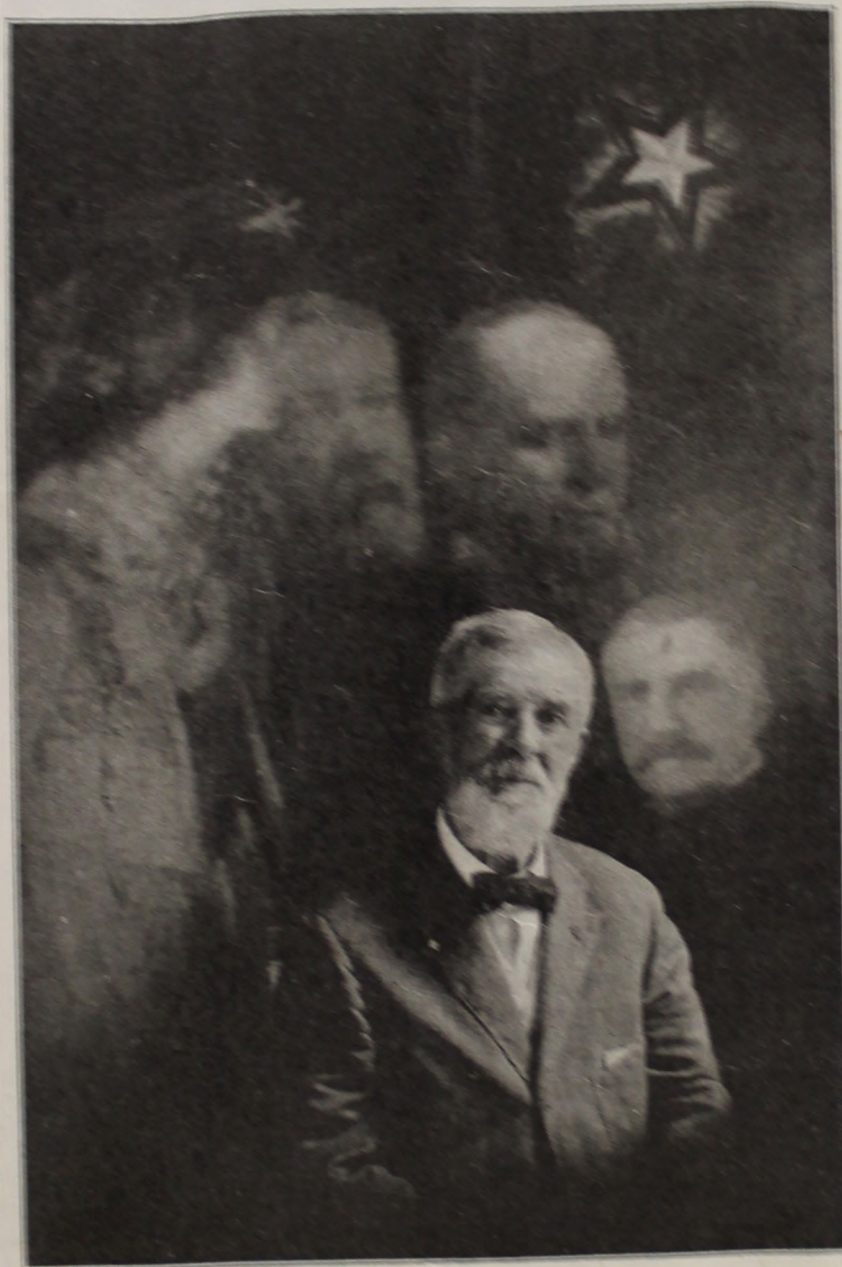
MR. Thaddeus Coffin, old Civil War veteran, now residing at New Castle, Indiana, writes as follows:

"When a man sits down to have his photo taken and two ex-Governors, two ex-Presidents, a Major General and a great statesman come from spirit and stand right at his back, I think that it is evidence he has good standing.

"Rutherford B. Hayes, and William McKinley—I was all through the Civil War with them. Hayes was the first Major of my regiment, the 23rd Ohio Volunteer Infantry. Later on he was promoted to Colonel and then made a General. McKinley was Captain of my Company, Co. G. Later he became a Major. I was mustered in on June 7th, 1861, and mustered out July 7th, 1865.

"A letter written June 15th, 1850, in Troy, N. Y., started my parents to investigating Spiritualism. The letter was from my mother's brother, Elisha Watters, and said in part, 'I was coming up First Street the other day and met a gentleman with four ladies. He introduced them to me as Mrs. Fox and daughters of Rochester, and invited me to go with them to his house and witness some of their work. I went and am free to say, I could not describe it verbally, much less with a pen.' My parents commenced to investigate and soon the Presbyterians read them out of the church. I think that was the crowning incident of their lives. The new found religion was taught to us children while we were under their care, and when we left home, we took the idea with us and never regreted it."

Such is the testimony of a grand, old man who will be eighty years old March 2nd of this year. He has been a Spiritualist



since childhood, has witnessed a great deal of phenomena and enters a seance with faith and understanding. Perhaps that explains, in part, why he gets such good results. He tells us that in one seance he had twenty-eight spirit visitors and that mediums who know him are always glad to have him in their circles.

In telling of the spirit pictures, Mr. Coffin explained that he was at Camp Chesterfield and while in a trumpet seance, Rutherford B. Hayes came to talk to him. He said, "General, I am going to have my picture taken in the morning. It would please me very much if you and our mutual friend, McKinley, would appear on the photo with me." Hayes replied, "It will give me great pleasure to do so and we will be there."

Sure enough, when Mr. Coffin had the Psychic Photographer Normann take his picture the next day, not only Hayes and McKinley appeared, but another old comrade appeared—a man who was a member of Mr. Coffin's company and who was killed in battle. The head of this man may be seen right beside that of Mr. Coffin and the black hole in the forehead is plainly seen—where the shot which killed the man went crashing through his brain.

The star shown on the picture was the badge or emblem of the Brigade to which these veterans belonged.

At the other side of the picture appears a sister of Mr. Coffin. Referring again to his old comrades of Civil War times, he says:

"Hayes often comes to talk to me. And he has materialized three times for me. First he came in full uniform, saluted me and after a short time returned to the cabinet. However, he came out again in a few seconds and this time he was

dressed in civilian clothes. He shook hands with me. The second time he materialized for me he patted me on the head and said, "We went clear through the war together, didn't we?" And then the last time he took both of my hands in his and said, "Coffin, my dear boy, I am always glad to see you." I asked him if he knew my people over there and he replied, "Yes, I know them all and am working with them to help you."

"The other card enclosed was taken one year previous, and I arranged with my old Company spirits to stand guard and not let any one on that was not related to me. They agreed to carry out my wish. Just then the Indian maid who is one of the guides to the medium spoke up and said, 'I am going to be in that picture.' Then a man's voice broke in saying, 'I would like to be in that picture.' I asked who it was and was told it was Robert Ingersoll. I said, 'Well, if you can condescend to come down to my level and have your picture on the same card with me, it will be all right.' But he kept off. Directly over me is a faint shadow of my wife. She had not been over there long. To your right, my brother George, next older, died in infancy. My great, great grandfather Benjamin Coffin, my sister Emma and cousin E. W. Goddard, who was in the war from Beloit, Wisconsin, 4th Wisconsin Volunteer Infantry. He had two brothers with him who were both killed and he was badly wounded. He passed on several years ago in Cleveland, Ohio."

Mr. Coffin has had other remarkable spirit photographs. Some of them show likenesses of Lincoln, Garfield, Tyler, Washington and other notable figures in American history. In addition there are relatives and friends of Mr. Coffin, but in cases like this, when prominent men appear on spirit pictures many people at once cry fake. So, Mr. Coffin proceeded to do a little investigating so as to check up on the genuineness of his pictures. He says:

"Last summer Mrs. Murphy-Lydy gave a trumpet seance for old Civil War Veterans exclusively. There were nine of us old vets. Lincoln came among others who talked to us. He made a little speech and when he was through I said, 'Mr. Lincoln, may I ask you a question?' He replied that I certainly could. I said, 'I have a photograph which was taken a couple years ago and it has your picture on it. Is it bona fide?' Lincoln said, 'It is bona fide for I sat for that picture.' On the same card were other faces recognized as friends of mine."

CHECKING up further in his investigations, Mr. Coffin asked different mediums to identify various faces on his different photos. They all agreed on the names. Therefore, they could not be guessing.

"A wonderful good test I had was this: I was in a trumpet seance in 1918 with Mrs. Mary Murphy-Lydy. My daughter Ethel, was talking when all at once a man's voice broke in and said, 'Coffin, I want you to go right back to New Castle and take part in my funeral ceremony.' I asked who it was and was told that it was Hugh Mullen. I am one of the men that delivers the burial service over old comrades. I had gone up to Chesterfield camp in the middle of the week and did not know Mullen had passed on. It was Sunday, about 10 A. M. I hustled over to Muncie and got the 11 o'clock car for home and was in time to take part in the funeral services as requested by the spirit."

The common idea of Heaven as taught by the orthodox churches, is that it is a place with pearly gates, streets paved with gold, etc., etc.

Spirits who have passed through the change called death, tell a vastly different story. Moreover, the same testimony comes to different people in widely separated places and through the forces of different mediums. Here is how it came to Mr. Coffin:

"I was in a materializing seance when a nephew, who had been in spirit less than two months came to see me. I said, 'Win, how do you find things?' He said, 'I have not seen any streets paved with gold as yet.'"

"Another interesting bit of phenomena occurred during the World War. One of my grandsons was at the Great Lakes Naval Training Station. (On Lake Michigan north of Chicago), and he came to talk to me in a seance. After staying a short time he said, 'I must get right back, I dare not stay long.' He was not dead. I suppose that at the training camp they made the boys go to bed early and that while my grandson was asleep he came in his spirit body to see me."

"A niece who is now living in Fresno, California, did the same thing once. I wrote and asked her what she was doing at a certain hour. She answered that she was in a hospital having an operation performed. I suppose that while her body was under the influence of opiates her spirit took the liberty to go out and see what Uncle Thad was doing."

Mr. Coffin has the right idea. Both his grandson and his niece are still living in the physical body. Yet they, as spirits, talked to him in seances. Such things have occurred before. The explanation is that when the body is sick the spirit withdraws from it. Even during deep sleep our spirits leave the physical body and travel about in the astral. On numerous occasions during the war the spirits of boys wounded in battle or who were near death in hospitals were brought into seance rooms by spirit friends. This was done so that the spirit might receive of the healing forces and take back to



the sick body some of the strength of the medium and others in the seance.

As related in one of our installments about "Farmer" Riley, the materializing medium, one of the Riley sons—who had gone to bed early instead of staying up to attend the seance—materialized through his father's forces and talked to the other members of the family. His mother was frightened, thinking that the boy had died suddenly. She ran to his bedroom and there lay the body of the boy peacefully sleeping.

In one of the installments about the Eddy Brothers, now running in COMMUNICATION, perhaps you remember reading how the father of the Eddy boys, being much averse to the manifestations of spirit phenomena, went to bed. The other members of the family were glad of the opportunity to be free to indulge in an informal seance. They were surprised to see the father materialize and enter a door at the other side of the room even while his body could be seen asleep on his bed in an adjoining bedroom. (See diagram and full details on page 19 of our December number.)

And in our serial by Fronstrom we are told how he, the materializing medium, sat in his cabinet, went under control and materialized through his own forces! When those in the seance saw him in materialized spirit form they were thrown into consternation and exclaimed, "There are two of him!" Sure enough there he was in spirit and there he was in his physical body in the cabinet. (See top page 4 of COMMUNICATION for August, 1920.)

HOWEVER, we have been wandering away from our story, following up delightful by-paths. Mr. Thaddeus Coffin is, in himself, a very interesting subject. His has been a long, eventful life full of many interesting details. Like all of us his Spiritualism had cost him something. He has raised a family of eight children to maturity, seven girls and one boy. Says he, "Wife and the girls were all against me on this proposition. I've had a stormy time. The boy stayed with me. He has three sons and it was the second one which I spoke of as being at Great Lakes."

However, Mr. Coffin has reaped his benefits, too. Read what he experienced in healing:

"Talk about miracles, let me tell what happened to me. I used to be a carpenter and builder. On the 4th of October, 1871, I fell about 28 feet from a house I was building and put my right ankle out of commission. I limped for 43 years. I decided to let a psychic magnetic medium try her skill on me. I took four treatments from her and experienced considerable relief. The last treatment was on a Sunday evening. I came home, got on to my bed about 9:30. I was tired, and stretched out without any cover, it was in August, and right away there was the greatest wrestling around with my foot and ankle as though two or three persons were trying how many moves there could be made. It did not hurt me one bit. Previous to that the least little knock was very painful. The spirits had followed me home from camp. They got the bones in place and I do not limp any more. While my ankle is weak at times, I use it a great deal. The days of miracles are not over.

"I have been told by spirit friends, that I am to live to a good old age as there is a great work for me to do and I must be able to do it. In the same seance that I arranged for the photos of Hayes and McKinley, one of my company boys said, 'Co. G. is most all over here how and when you come we will all line up and give you a great reception.' I said maybe I will be the last one. He answered, 'You are to be the last, you are to be the last'—repeating it like that. I do not know of but five or six. One was buried last week. That leaves only one in the town where the company was recruited.

"When the Spanish war came on, McKinley sent me to Porto Rico. I was a military postmaster in the city of Caguas for two years, and passed through the dreadful hurricane that swept over the island August 12, 1899."

Mr. Coffin has certainly given us a very interesting story. We know he will maintain his interest in our publication and we hope he will enable us to reproduce some more of his spirit pictures as well as tell of other experiences.

Life's Law

The better we understand this life, and the Law that governs it, the better we shall understand the next expression of life.

The Law of Life there and the Law of Life here, is just one law. We live under it here and hereafter.

The Law of Life enters into the being of each of us. It is not something foreign to us. It is part of us, and we are part of that Law.

Really, that is where the naturalness shall come to each and every one of us.

Developing Psychic Gifts

Impatience is one of the most persistent human obstacles. Fear and Impatience should be placed near the top of the list of mortal errors. Both are anchors that hold human beings to their mistakes, and at all times retard their progress.

There are many Spiritualists who sit for development. Some desire to secure trumpet manifestations, others the voices, and others various phases of mediumship.

Some persons sit in seances, and others at home; some in their own circles, and others alone.

Often, in seances, men and women are informed that they could secure certain manifestations if they would sit for development. Others do not have the advantage of such advice, and try to decide the kind of development they would desire. One can not always have that which one wishes. If a person has no forces that would produce the voices, a lifetime of sitting would prove fruitless.

It is necessary, therefore, to learn the kind of mediumship that might be brought out through sitting regularly, and then it is imperative that one sit regularly and faithfully. Impatience closes the door. Patience opens that door.

Many of the foremost mediums say that they were obliged to sit regularly—one, two or maybe three evenings each week—for years, before they received even the slightest indications that they were unfolding.

There are many aspirants who will envy these mediums their gifts. They wish to be highly developed instruments, and yet they are unwilling to be patient—to be regular in their development—and to be thankful for whatever they receive.

The more impatient one becomes, the less one develops. Impatience retards development. It interferes with the acquiring of any kind of knowledge. It is a barrier, and it is needless.

Other persons develop suddenly without any conscious effort on their part. We do not know why some are chosen and others are not chosen. In His dispensation of gifts, God does not consult us. Just why no mediumship will come to those who desire it so earnestly, and will come to others who have paid little attention to it, is one of the riddles of life.

Above all else, be punctual in your sittings, and be patient. With these virtues, you may bring out some forces and some manifestations. You may become a good medium, or you may become psychic in a lesser degree.

Make patience your rule, and follow it. So long as you do not try to force results, and do not try to dictate the time of your unfoldment, you have a much better opportunity of bringing out whatever your gift of mediumship may be.

Follow the rule of patience and you will make the greater speed. Be impatient, and your development will be retarded or dwarfed.

Join the Don't Worry Club

This letter and poem was received from Major Spencer M. De Golier of Bradford, Pennsylvania. We pass it on for the good it contains.

CITY OF BRADFORD, PENNSYLVANIA

Dear Editor:

Seeing your page in December number of COMMUNICATION devoted to the "Smile-And-Laugh Cure," which (to me) is very readable, interesting and sensible, I am reminded that I am an author who sometimes writes "sensible things," under "inspiration," and that I may have preceded you in this thought when I was given the idea of organizing, some time ago, "The Don't-Worry Club," as you will note by the enclosed poem.

I am impressed to send you this, thinking that you may find in it a heartening corroboration of your own ideas, if not somewhat of an elaboration of them. At least, "every little bit helps"; and if I might thus be allowed to add my mite to your thought and work, I shall be happy. For you are doing a great work!

I claim no palm for my literary work, all of which "comes to me" when the conditions are correct, while at other times I am as a "blank" so far as real poetic ability is concerned. But, as I pen these things, I KNOW whereof I speak; for it is the "spirit that worketh with me!" I have both "seen the forms" and "heard the voices of the so-called dead"; and I am afire with zeal and ambition to "tell the glad tidings," to all the world.

Therefore, as a brother worker, let me present you with some of my work in writing; and, if you may see proper to make use of it in spreading the "glad tidings," please do me the honor to use it; and I shall rejoice with you in any balm or solace it may bring to any disconsolate heart of earth.

With wishing for you and your fellow workers in The Great Cause an abundance of sunshine, joy and blessing during the coming year and the soul satisfaction of seeing your efforts abound in rich rewards of the spirit-world, in rending the veil and letting in the light upon struggling humanity, groping for knowledge and comfort, I am,

Yours sincerely,
MAYOR SPENCER M. DEGOLIER.

THE DON'T-WORRY CLUB

by
SPENCER M. DEGOLIER

I am thinking to fashion a cult or an ism
With branches outspreading, like spokes from a hub,
Diffusing its teachings, like light through a prism,
And call it The Good People's Don't-Worry Club.

Its members may not all have one way of praying
Nor one way of viewing life's eternal rub;
But each one will have many kind ways of saying—
"Downcast Brother, come! Join the Don't-Worry Club!"

Its branches will reach out from ocean to ocean,
Will cover all times, lands and nations of earth,
Including all people, of whatever nation
Regarding man's destiny, living or birth.

Good men and good women will join its legions
And bring in their children to make it more strong;
Its power to gladden the heart, in all regions,
Will flow from its service of sunshine and song.

Not alone from the organ or blent, human voices
May we harmonies gather or music conceive;
All Nature, eternal, in chorus rejoices,
And 'tis man, worried man, alone, fails to receive.

Purling brooks and wide rivers in majestic courses,
Tow'ring mountains and green hills with valleys between,
The swift-whirling planets, the winds, Nature's forces—
All are singing of order and wisdom supreme.

The lightning, the whirlwind, the death-dealing earthquake,
The Terror that stalks over land and o'er sea,
Are but Dame Nature's efforts wrong conditions to unmake,
And prepare this world better for you and for me.

The world has grown old during swift-flying ages,
Humanity struggles and worries in strife,
Fearing sickness and death and grim Poverty's rages,
While wasting those things the most precious in life.

This life has its sorrows, but death's not its ending;
Our loved ones are with us though lost to our sight!
Their love and their comfort they ever are sending
To cheer us and help us and guide us aright.

One God is supreme and His laws never-changing,
While Light is His body and Love is His soul;
And Mercy with Justice is ever abiding,
Could we but contemplate the majestic whole.

The Universe to man belongs by fulfillment
Of Nature's just laws and of Love's will supreme;
Each soul is a parcel of this vast agreement—
Every man is a King, every woman a Queen!

Then, why *should* we worry, since Love is abiding;
Why seek, in confusion, life's joys to outrub?
Better far to cheer up and, in Heaven confiding,
Help a Brother and join The Don't-Worry Club!

Mayor DeGolier seems to be a good poet as well as a good Mayor and good Spiritualist. We shall publish more of his verses in future issues.

DARKNESS VS. DAYLIGHT

The opponents of spiritualistic phenomena have often raised the question—why darkness or semi-darkness is essential to manifestations of certain phenomena?

What would the world think of the man carrying a lighted lantern in the sunlight? Would any sane man ask to demonstrate the light of candle, oil, gas, or electricity in the daylight?

Spiritualism as the light of the world, operates and harmonizes through and with natural law. It illumines the dark places. The darker the gloom, the more illuminating the spark.

The seed, or germ, of every living soul from the lowest zoophyte through vegetable and animal kingdom to the highest and most perfected type of creation, even unto man, is planted in the dark to unfold in its time an entity into the light. And there are the shadows as well as the light. One as essential as the other.

In this cycle of physical growth, spirit phenomena are in a state of passivity, the mode of motion at a low rate of vibration, vibratory in unison with that manifest in the physical of the psychic, embryonic as to responsive and receptive sense; hence the dark negatives that light the positive way be revealed. Let us seek not more light, but the will to live each day according to the light received; and the light will increase as we use the light.

The mists will break and the morn awake, shedding the light broadcast over the land. The heaven of the pond-lily is away down in the mud and mire in the dark, yet to unfold with its bloom and aroma in its time an entity into the light.

Join the Don't Worry Club

This letter and poem was received from Major Spencer M. De Golier of Bradford, Pennsylvania. We pass it on for the good it contains.

CITY OF BRADFORD, PENNSYLVANIA

Dear Editor:

Seeing your page in December number of COMMUNICATION devoted to the "Smile-And-Laugh Cure," which (to me) is very readable, interesting and sensible, I am reminded that I am an author who sometimes writes "sensible things," under "inspiration," and that I may have preceded you in this thought when I was given the idea of organizing, some time ago, "The Don't-Worry Club," as you will note by the enclosed poem.

I am impressed to send you this, thinking that you may find in it a heartening corroboration of your own ideas, if not somewhat of an elaboration of them. At least, "every little bit helps"; and if I might thus be allowed to add my mite to your thought and work, I shall be happy. For you are doing a great work!

I claim no palm for my literary work, all of which "comes to me" when the conditions are correct, while at other times I am as a "blank" so far as real poetic ability is concerned. But, as I pen those things, I KNOW whereof I speak; for it is the "spirit that worketh with me!" I have both "seen the forms" and "heard the voices of the so-called dead"; and I am afire with zeal and ambition to "tell the glad tidings," to all the world.

Therefore, as a brother worker, let me present you with some of my work in writing; and, if you may see proper to make use of it in spreading the "glad tidings," please do me the honor to use it; and I shall rejoice with you in any balm or solace it may bring to any disconsolate heart of earth.

With wishing for you and your fellow workers in The Great Cause an abundance of sunshine, joy and blessing during the coming year and the soul satisfaction of seeing your efforts abound in rich rewards of the spirit-world, in rending the veil and letting in the light upon struggling humanity, groping for knowledge and comfort, I am,

Yours sincerely,

MAYOR SPENCER M. DeGOLIER.

THE DONT-WORRY CLUB

by

SPENCER M. DeGOLIER

I am thinking to fashion a cult or an ism

With branches outspreading, like spokes from a hub,
Diffusing its teachings, like light through a prism,
And call it The Good People's Don't-Worry Club.

Its members may not all have one way of praying
Nor one way of viewing life's eternal rub;

But each one will have many kind ways of saying—
"Downcast Brother, come! Join the Don't-Worry Club!"

Its branches will reach out from ocean to ocean,
Will cover all times, lands and nations of earth,
Including all people, of whatever notion
Regarding man's destiny, living or birth.

Good men and good women will join its legions
And bring in their children to make it more strong;
Its power to gladden the heart, in all regions,
Will flow from its service of sunshine and song.

Not alone from the organ or blent, human voices
May we harmonies gather or music conceive;
All Nature, eternal, in chorus rejoices,
And 'tis man, worried man, alone, fails to receive.

Purling brooks and wide rivers in majestic courses,
Tow'ring mountains and green hills with valleys between,
The swift-whirling planets, the winds, Nature's forces—
All are singing of order and wisdom supreme.

The lightning, the whirlwind, the death-dealing earthquake,
The Terror that stalks over land and o'er sea,
Are but Dame Nature's efforts wrong conditions to unmake,
And prepare this world better for you and for me.

The world has grown old during swift-flying ages,
Humanity struggles and worries in strife,
Fearing sickness and death and grim Poverty's rages,
While wasting those things the most precious in life.

This life has its sorrows, but death's not its ending;
Our loved ones are with us though lost to our sight!
Their love and their comfort they ever are sending
To cheer us and help us and guide us aright.

One God is supreme and His laws never-changing,
While Light is His body and Love is His soul;
And Mercy with Justice is ever abiding,
Could we but contemplate the majestic whole.

The Universe to man belongs by fulfillment
Of Nature's just laws and of Love's will supreme;
Each soul is a parcel of this vast agreement—
Every man is a King, every woman a Queen!

Then, why *should* we worry, since Love is abiding;
Why seek, in confusion, life's joys to outrub?
Better far to cheer up and, in Heaven confiding,
Help a Brother and join The Don't-Worry Club!

Mayor DeGolier seems to be a good poet as well as a good Mayor and good Spiritualist. We shall publish more of his verses in future issues.

DARKNESS VS. DAYLIGHT

The opponents of spiritualistic phenomena have often raised the question—why darkness or semi-darkness is essential to manifestations of certain phenomena?

What would the world think of the man carrying a lighted lantern in the sunlight? Would any sane man ask to demonstrate the light of candle, oil, gas, or electricity in the daylight?

Spiritualism as the light of the world, operates and harmonizes through and with natural law. It illumines the dark places. The darker the gloom, the more illuminating the spark.

The seed, or germ, of every living soul from the lowest zoophyte through vegetable and animal kingdom to the highest and most perfected type of creation, even unto man, is planted in the dark to unfold in its time an entity into the light. And there are the shadows as well as the light. One as essential as the other.

In this cycle of physical growth, spirit phenomena are in a state of passivity, the mode of motion at a low rate of vibration, vibratory in unison with that manifest in the physical of the psychic, embryonic as to responsive and receptive sense; hence the dark negatives that light the positive way be revealed. Let us seek not more light, but the will to live each day according to the light received; and the light will increase as we use the light.

The mists will break and the morn awake, shedding the light broadcast over the land. The heaven of the pond-lily is away down in the mud and mire in the dark, yet to unfold with its bloom and aroma in its time an entity into the light.

A True Blue Spiritualist

WHEN one believes so strongly in a cause that he or she would fight for it, sincerity cannot be questioned. Here is such a case. And the intelligent effort put forth in the interest of our truth proves that this advocate of Spiritualism cannot be charged with fanaticism, over-zealousness nor ignorance.

However, first read this article which was clipped from the Detroit News:

IS SPIRITUALISM REAL?

To the Editor: In these days when the greater part of the thinking world is obsessed by this strange phenomenon of Spiritualism and men of intelligence and vision like Sir Oliver Lodge, A. Conan Doyle and our own revered Dean Edwards are dedicating all their time to the contemplation of this subject, it is time for every earnest and sober thinker to face his conviction on this subject fairly and squarely and sift his thoughts to a logical conclusion.

The test of every doctrine or cult is, of course, how far is the world made better—are we as individuals more unselfish by entertaining such a belief in our hearts.

Let us "agree with our adversary" and assume that such a phenomenon does exist as Spiritualism beyond the laws of telepathy and magnetism. What does it bring us of comfort and cheer—what value to our inner life?

The majority of these alleged communications between the so-called living and the dead are always of a distinctly mortal nature and are of no more highly spiritual or intellectual value than the exchange of the most commonplace human opinions of the earth. Indeed these communications are invariably of such a petty and trivial nature that they are by no means even in keeping with the intellectual or moral standing of the individual before leaving the earth, for instance the one really accurate alleged communication I ever received after traveling from medium to medium in a vain attempt to be convinced was from my father—a spirit of the highest vision and deepest understanding while with us on the earth, imagine my disappointment to find him engaged in the greatest anxiety over the fact that my mother was about to give away his watch to a distant cousin rather than keep in the immediate family. I knew nothing of the fact at the time of my visit to the medium and on my return home my mother verified the truth of this incident. We kept the watch. Small comfort to either of us.

Must we then believe that the state of consciousness after death is not progressive. Where are our dear traditions of the orthodox heaven, which if some of us can not still accept fully that we at least wish to feel that our dear ones are progressing rather than degenerating on the next plane. What agony for those we love, to think of them caught like rats in a trap on a different plane from our striving to reach us through any strange medium, planchette or ouija board, and watching for some such loop hole to catch us long enough off our earthly guard to break through, conscious of all our trials and many vicissitudes.

What desecration of our dear dead and what sacrilege. My own theory is that if such a phenomenon as Spiritualism does exist, it is a definite abnormality of the human mind, and does not exist as a spiritual truth or law. The duty of every tried thinking Christian is to release our dead from such a wretched bondage if indeed it lies in our power so to do, and to destroy such a mesmerism from the face of the earth before it destroys our peace of mind forever.

It seems to me our highest responsibility to those who have gone before is to relieve them from the false beliefs and inter-

ests of this material world—if we would be unselfish and leave them free to work out their salvation on a better and higher plane of consciousness unmolested; to be able to say with the love of a just God in our hearts "Go in Peace."

FRANCES D. B.

AND HERE IS A LETTER WHICH CAME WITH THE CLIPPING

Detroit, Mich.

Editor Communication.

Dear Sir:

Enclosed you will find a clipping which I took from the Detroit News, December 10. With it is my answer. I hope by answering some of the most important ones I am doing a little good for the cause. Anyway, I have to answer them for I always try not to fight against what I feel is the influence of my guides. I hope some day to be able to write something besides letters.

Yours for truth,

MRS. JOHN A. PANTON,

713 Campbell St., Detroit, Mich.

Now read the letter which Mrs. Panton sent this "conscientious objector:"

Frances D. B.,

Dear Madam:

I read with interest your letter in the News, December 10, and knowing from experience that they wouldn't print my answer I am sending it direct to you.

You ask if Spiritualism is real. I don't know of anything more real to those who understand it and in this enlightened age it is easy to understand it if one but gives it serious thought. Readings are only one little part of it to understand. A true spiritualist isn't satisfied with that much; he is looking for his spiritual unfoldment. He goes to church and listens eagerly to the lectures that he may become more enlightened. (Very seldom one sees a person asleep in a Spiritualist church.) To the person knowing it is real, it is the greatest comfort and blessing there is. To know that our loved ones are around us trying to guide us in our daily walks of life, tends to make us go as nearly straight as possible. We do not wish to do anything of which they would not approve.

You ask what good it does us. It helps us in many ways. It fits us for the life we enter when we leave this body. It helps us to avoid accidents. My husband was told in a message to be careful of a step which was loose around the home and that if he wasn't careful he would catch his foot on it and fall. We could have vouched for it that all the steps were sound but on investigating we found a board in the flooring which forms the top step of the cellar stairs was quite loose. Wasn't that valuable information? And more valuable was the knowledge that it came from a loved one (on the other side of life), who was keeping watch over him. No doubt your father had good reasons for asking you to keep his watch and if you don't know them now, I feel quite sure you will in time. It may be some few years but don't be discouraged. 'Tis true that messages are sweet but just as sweet is the knowledge that we are unfolding our own spirituality and helping our loved ones in their progression on the other side of life.

Don't you think, my dear friend, that the rest of us have a right to worship as we see fit? People may criticise Spiritualism as much and as long as they wish but those who have had the scales removed from their eyes will go right along as they have been doing for no one can make them see any other

way. And if they would I doubt very much if the spirit world would allow them to.

What is the reason some of you orthodox can't fully accept of the orthodox heaven? Isn't it the same as it has ever been? What is wrong with it? If you aren't satisfied there must be something lacking that your soul calls for and you had better investigate return of spirit before attempting to tear it down. When you attack Spiritualism you are attacking the teachings of the Christ; and if you but study (not skim) this teachings you can't fail to see that what I say is true. I will give you three references. (Mat. 17, Cor. 12 and 14th Chapters.) If this teachings weren't meant for us neither was the rest of the Bible.

If our dear ones don't want us to investigate and unfold so that we may be able to commune with them, why do they, in a great many instances, show themselves to us? Where do all our warnings come from? I myself have had several and here for instance is one of what you call approaching death. Nine months before the passing of one who is near and dear to me (I say *is*), I was told that he would be the next to go. He wasn't ill at the time and I would never have thought of such a thing. A medium didn't tell me for I was alone in my own home. Where did I get that knowledge? At the time of the passing the room filled with a snapping of what I could not see but he saw. Even though he was speechless he raised himself from the pillow and looked in the direction from which the sound came. It started near the floor and sailed up and around the chandelier. It wasn't imagination nor mesmerism for we both heard it. I could cite other instances but think that quite sufficient.

We are all mediums of one phase or another only some don't care to devote the months and sometimes years to develop their mediumship. Remember that good things come high and if that came easy to us, we would be apt (after the newness wore off) to cast it aside as we do our old clothes.

Some of us had ancestors who came here that they might worship as they saw fit. And after coming all that way they had to fight for their freedom and won. We have no more right to tell a person he can't worship God as he sees fit, than we have to tell a protestant that he can't marry a catholic. No matter what our religion we are all aiming for the same place and worshipping the one God.

If you would fight against mesmerism why don't you fight against that mesmeric influence which many men have over very young girls? Also that of the gambling hell which has so many men and (I'm sorry to say) women, too, in its toils so fast that they can't tear themselves away from it. Fight something that is evil not that which is doing some good. For Spiritualism saves some souls that no orthodox religion could save.

Yours respectfully,

MRS. JOHN A. PANTON.

We congratulate Mrs. Panton on the masterly manner in which she has handled this case. We wish there were more like her. She displays the proper spirit. We need more of the militant attitude. Spiritualism is worth fighting for. Let's fight for it. If the newspapers will not treat us with fairness, if they persist in publishing all the ignorant rantings of those who attack Spiritualism while refusing to give us a show, go direct to the objectors as Mrs. Panton has done.

Everybody has a right to worship as they please. If people wish to stay away from Spiritualism they may do so. We shall not molest them nor interfere with them in any way. But we have our rights to religious freedom also and the time is at hand when we must demand those rights and firmly stand our ground.

The whole trouble is that most people who object to Spiritualism do it because of ignorance. Yet, in egotism, they rush into print to condemn things they know little or nothing about.

Take this particular case, for example. The "objector" admits receiving a message which proved the truth of survival after death, of return of spirit, and of communication. Yet she asks what good is Spiritualism. Are not the above facts which she admitted, worth while? The proof that her father lived after physical death, the proof that he retained his interest in his wife and children, that he came back to advise them?

If this woman would forget her conceit and try to realize for a time that she has yet a great deal to learn, she would know that we get what our desires attract. If we aspire to knowledge we will get knowledge, if we desire the good, it will be given unto us. Likewise, if one is low-minded, given to trivial thoughts—just those kinds of messages and nothing higher will come through.

If she had sense enough to realize it, this woman is making a confession of ignorance which would make her cheeks red with shame.

Moreover, she decides that Spiritualism, if it does exist, is a definite abnormality of the human mind. In other words, those who admit that Spiritualism is true are "nuts"—and she previously admitted it to be true!

Then, she questions whether there is progression. Yes, there is—and some day which may be years hence, she will have attained that state of progression where she will be able to see truth, acknowledge facts and then refrain from contradicting herself in a wild endeavor to deny them. And when that time comes, she may seek the wisdom her father and others in spirit can pass down to her. Then she may learn that the spirit world considers even our scientists and such as mere babies in intellect.

Promise Yourself

"Promise Yourself" is the title of a little card prepared by the First church of Psycho-Science of Cincinnati, Ohio. It holds some very good thoughts and helpful ideas so we take pleasure in publishing it here.

PROMISE YOURSELF

To be strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

the limits of the physical body and in the endless seasons of time it does surmount all and any obstacle. Even as it would during earthly existence if man understood or heeded the Laws.

There is no reason why man should not attain the heights and become more infinitely greater and proficient in the expression of his God Intelligence, *Only Man*.

Man has in the past and continues to seek to remove God from his being and place Him somewhere out in the universe as a jealous and wrathful Ruler to be Feared rather than Loved.

Men try to compare, they try to argue with the Positive Supreme God Intelligence that is localized in them. Men try with all the puny material attributes at their disposal to argue with that Essence of Wisdom which operates through the physical body for experience. Man tries to place the limitations of material upon the Spiritual Essence of God within himself, and succeeds only in warping, for a period, the expression of his Spirit. If he allowed the Spiritual Wisdom free passageway through his mind, man would cease to be the slave of his physical environments and creations. Too long has man been striving to gauge his Spiritual Intelligence by the narrow measures of his five physical senses.

I say to you: Bring into yourselves the realization that you are a portion of God, of Creative Force, and not the

least you are Love and Wisdom. You are a part of LOVE, that beautiful, harmonious Law of being. When you realize this you will know as I know. Your most wonderful power is of THOUGHT, the process of the emanation and expression of Divine Intelligence or God.

FINALLY to sum up the points in this discourse. I hope that I have offered self evident proof of the following:

Thought is the process of expressing Spiritual, or God Intelligence through the Physical instrument of transmission—MIND.

Thought is powerful for the reason it is one of the components of GOD.

Thought comes of God because it is merely the expression of a localized portion of God.

Thought is composed of the vibration of God Intellect as it operates through mind.

Again, dear reader and student, let me express from the depth of my Spiritual Being, the earnest hope that I have offered enough self evident proof, in behalf of my statements to give you something new along these lines, to aid you in bringing and centering your thought in a more helpful direction.

Proof of Growth in the Spirit World

THIS is the title of a manuscript submitted by Mrs. James Riley, widow of the materializing medium, James "Farmer" Riley. In the article Mrs. Riley speaks of receiving evidence of the growth of her sister who passed from the physical body at a tender age. The first evidence came through clairvoyant mediumship which was soon endorsed by a message written on a slate. And still later by materializations in the Riley home. All the evidence coming through different channels agreed in details.

Mrs. Riley, as the wife of a gifted materializing medium, and being a medium of no small ability herself, has had much experience and can tell many interesting stories. This one has much to do with slate writing and independent writing.

The following was written by Mrs. Riley:

Is there growth in the spirit world? Do children who pass out of the mortal body in infancy grow to manhood and womanhood in the world of spirit? This is an unsettled question to the larger portion of humanity, and a question that has often been asked of me by investigators of the spiritual philosophy, for it is a theme that touches the hearts of the rich and poor alike.

I can assert most positively they do, as I have had not only once, but many times, proof positive of the fact. But the time I now mention was given me through the mediumship of the great independent slate-writer, Dr. Will A. Mansfield. It was the year of 1893, at Lake Orion Camp, Michigan. He was eating dinner when I arrived at his boarding place, and I had to wait about twenty minutes. When he came into the parlor I requested a sitting with him, which was granted me, and we repaired to a small room upstairs.

Mr. Mansfield was at that time an entire stranger to me, and before any manifestations took place we held no conversation pertaining to any of my affairs or concerning any of my friends or relatives. No names were mentioned, either spirit or mortal. I was not even introduced, so my name was not known to him. There was a good sized table between us dur-

ing all the sitting. The room was not darkened but brightly illuminated by the noon-day sun. But soon he commenced to describe and give names of relatives perfectly and also different members of my spirit band. But I wish to mention especially my little sister, who occupied her mortal body only the short space of six months. He described her as a young lady as she would have been had she remained on earth, up to that present time, giving her name, saying she had blue eyes and golden hair which was correct. I mention this fact, as all the rest of our family have dark hair and eyes. If he had been guessing it would have been but natural he would have said she resembled me.

I had some slates I purchased at a store in the town for the medium carried no slates with him; you were obliged to furnish your own slates. Unseen by the medium I prepared some pellets with questions written on them to my spirit friends. I took one of the closely folded papers and after putting it between two slates and tying my handkerchief around them, I held them on my right shoulder and reaching across the table with my left hand I just touched the hand of the medium. I also placed between the slates the most tiny speck of a pencil point. Right here I will state that Mr. Mansfield never once during the sitting so much as touched any slate, pencil or written questions. After waiting a second Mr. Mansfield said, "Your sister stands by you, and her name is Ada and she will write you a message." And soon I heard the sound as of writing, then a little waiting, then came three raps, signifying the message was completed. With joy I opened the slates, and there I read a message from my sister. I believe that was the happiest moment of life's experience.

My sister wrote, in part:

"Dear Sister: You know how small I was when I went away, but now see how nicely I can write," etc., signing her name at the close, also her spirit name in parenthesis (White Rose). As she had written it to me many, many times and no one outside of our family could have known her spirit name. What greater or better proof could one ask or desire, given as

this was under conditions absolutely without any chance for fraud to be practiced. This was not all; I received much more that was truly wonderful, but all in connection with the subject in question.

The following day my mother had a sitting with the same medium and my sister wrote to her also. We compared the writing on our slates and the handwriting on the two slates were identical. I stayed at home that day so the medium would not see us together so could not know she was a relative of mine. My sister spoke of me in her message to mother, and of my brother who was at that time four hundred miles away. She spelled his name correctly, and said she saw him every day. My brother did not know of the existence of this medium or the medium of him. She told the name of the person who had been her teacher in spirit life, signing her name at the close. I have the slates in my possession now and their value is beyond price to me, for the proof their contents give of the life beyond and the surety that our loved ones live, love us, and wait for us in the beyond, for she said, "My darling mother, some sweet time we shall all be together, to part no more." They are now all over there but myself.

This I received before I knew Mr. Riley. But later when I became his wife, through his mediumship I have received many written messages from my sister, handed out from his cabinet, and the writing was in the same style of penmanship as that I received from Dr. Mansfield.

At another time Dr. Mansfield visited in my home and when holding a light seance, with just a curtain stretched across the corner of the room, the medium sitting outside in plain view of all present, my father was called to the cabinet and my sister materialized her hand, and taking the pencil my father gave her, she wrote a message on a tablet, tore it off, handed it to my father in a second of time. He could see the hand all the time it was writing. I saw the hand reach and take the pencil and hand the message to my father. I have the original now and will send it for you to see or use, as you wish. You will see it was written cornerwise instead of straight across. It was truly beautiful, full of love for us all, and signed "Your loving spirit daughter, Ada." I found it the other day, among my mother's things, where she had treasured it so many years. All these messages we treasure as coming from one we so dearly love. They also teach a great truth, not only to us but to all humanity: that the little ones in passing through the change called death, are tenderly cared for in spirit life by loving spirit mothers; are educated and taught to be workers for the good of humanity; bearers of hope and cheer to their loved ones still in the mortal life.

If we open our hearts to receive spirit truth we may often feel the presence of these little blossoms from the realm of spirit. They are brought day after day by their spirit guardians into the earth plane, into the home atmosphere, so earthly parents and dear ones are not forgotten. They are taught to love us, and in time they may become a spirit guide to some member of the family.

I wish all fathers and mothers who have parted from their little ones, might receive some consoling message to comfort their hearts and make bright their short stay on earth. Let everyone strive to know the truth concerning spiritual things and so receive a rich harvest of blessings for this life and the life to come.

MRS. JAMES RILEY.

Marcellus, Mich.

Mrs. Riley sent us the slip of tablet paper upon which the materialized hand of her sister wrote the message as described. We are sorry that we cannot reproduce it here. We feel that should we do so we might damage it beyond repair. The paper is old and fragile and the writing is in a small, delicate hand which would be difficult to photograph for reproduction. So we are returning the paper to Mrs. Riley, knowing that she values it highly.

Jim Riley Manifests

THIS is the story of two seances given in the old home of "Farmer" Riley by the materializing medium, Clarence Britton. The facts were contained in a letter written us by the widow, Mrs. Riley, who also discusses various psychic experiences occurring in her home.

* * *

I enjoyed another visit from Clarence Britton, his wife, and Mrs. Ed. Brooks. They came in an auto from Cassapolis and stayed over, and we had two dark circles. Mr. Riley came so plain, and talked in a loud independent voice, as natural as in the mortal form. His cane stood by a stand, several feet from the medium, and you could hear him walk across the room, as he set the cane down heavily on the floor. I put two large apples in a dish on the table, and he brought one to me across the room, full eight feet or more from the medium, and put it in my lap and said, "Clara, I have brought you an apple, I want you to eat it, it will be good for you." It was a big round sweet apple, and after the circle closed, I ate it. Then he said, "I have been playing solitaire" and when the seance closed, his cards were spread out on the stand where he always played.

Solitaire was a great game to him. He used to play, to concentrate his thoughts on some subject or to get in touch with spirit forces, so he said. I have always left his cards on the stand where he had used them. I keep his big chair by the stand that he always used. And he sits in it now, though I cannot see him.

During the second seance Mr. Riley said, "Clara, I am going to give you a surprise this evening." When the circle was nearly through, I said, "Jim, when are you going to spring your surprise?" and he said, "It's ready now, Clara. I have fixed your trumpet, I knew it hurt your ears, and I fixed it." It had become bent on the small end, and hurt my ears, so I had to put cotton in my ear. But when we closed the seance, and looked at the trumpet, it was made perfectly round on the small end, and now I can use it all right.

We have a fine Collie dog named Bruno, and Mr. Riley made much of him. During the circle, he called the dog, and said, "Bruno, do you know me? If you do, wag your tail three times." Immediately the dog gave three distinct thumps on the floor with his tail. "Well, Bruno knows me," said Mr. Riley. I am sure he does remember, for he always carried Mr. Riley his paper from the mail box into the bedroom every morning. Then Jim would pet him and call him a good dog, and give him candy. Now I always take him with me to get the mail, and give him the paper, and say, "Bruno, carry the paper to Jim," and he takes it in and carries it into the bedroom and drops it in front of the bed. I have a big cat, and he used to get in Mr. Riley's chair to sleep, and when Jim would get up he would say to the dog, "Bruno, take that cat out of my chair," and if I was not there to the rescue, he would pull the cat out in a hurry. Now when the cat gets in the chair, Bruno makes the greatest fuss, looks at the cat, then at me, and wants me to tell him to take the cat out of Mr. Riley's chair. I think that shows a remarkable memory, and not only memory, but that thought and reason exist in the mind of animals. And he surely recognized Mr. Riley's voice.

During our second seance Mr. Robinson, Mr. Britton's guide, gave a fine talk, then Mary played on the accordion and sang, the doctor joining her. Then she said Mr. Riley wanted her to sing a song he liked. It was "The Little Church in the Dell." That was a great favorite of his. I asked him to sing, but he said, "I can't sing tonight, Clara." Mary said Mr. Riley was tired. Just then, we heard the bedroom door open, and when I went in after the circle, the covers on the bed were turned down.

Legal Limitations of Spirit Healing in the State of New York

A Timely Discussion of the Legal Rights and Restrictions of Spiritual Healers by an Authority on the Subject—written for and approved by the General Assembly of Spiritualists, Sept. 28, 1917

By William H. Burr

Counsel for the General Assembly of Spiritualists of the State of New York

The power of Spiritual healing proceeds from the invisible force and influence of spirit, the immutable, changeless, and harmonial fountain head of all life and action. It manifests itself in various ways through the instrumentality of the physical body of those who by nature are capable of such manifestations. Its purpose is to do good unto others by restoring a diseased or suffering body or mind unto natural physical conditions, and thereby promoting the harmonial and spiritual welfare of mankind.

Ministers and healers of the Spiritualist church must recognize that spiritual healing and legal healing are not necessarily one and the same.

From the standpoint of the spiritual healer, whose mind and motives are right, the powers and desires to heal human ailments proceed from a source different from that contemplated or understood by legislators who make laws or by most police officers and judges who interpret and enforce them.

Medical laws have been enacted for the protection of mankind from the unskilled administration of drugs and unskilled surgery. The courts have prudently and correctly stated that mankind must be protected from those who would, without adequate qualifications, endanger human health, safety and life by surgery, the giving of dangerous or harmful drugs or other forms of treatment liable to prove injurious.

The courts of the various states and the Supreme Court of the United States has repeatedly declared that it is not only the constitutional right but the duty of the states to regulate the practice of medicine and to prescribe the qualifications of all those who would attempt to perform that service.

Thus it is both our moral and legal obligation to obey such laws of the state and nation for they must be regarded as of public necessity.

The practice of medicine is defined as follows: "A person practicing medicine who holds himself out as being able to diagnose, treat, operate or prescribe for any human disease, pain, injury, deformity or physical condition, and who shall either offer or undertake by any means or method to diagnose, treat, operate or prescribe for any human disease, pain, deformity or physical condition."

The law further provides that no one except a physician who has passed the prescribed examinations by the Regents of the state shall be allowed to practice medicine within the state of New York. To this above law there is the exception that this act should not apply "to the practice of religious tenets of any church."

The court of appeals has recently declared what may be considered the tenets of any church as follows: "The tenets to which the statute accords freedom alike to the practice and

profession are not merely the tenets but the religious tenets of a church."

"The operation of a power of spirit must be not the indirect but the direct and immediate cause of the cure." "The sufferer's mind must be brought into submission to the Infinite mind and this must be the healing." "When the healer goes beyond that and puts his spiritual agencies aside and takes up agencies of the flesh, his immunity ceases."

This we consider a correct interpretation of the law and so long as healers pursue their activities within these limits there can be no interference with them.

From the foregoing statements let it be understood that healers who prescribe, administer or sell drugs or other human agencies are not within the protection of the law, for, as the court has correctly said, they then put aside spiritual agencies and substitute therefor agencies of flesh.

In cases where diagnosis or methods of treatment are communicated from the decarnate spirits through the mediumship of the healer, a different question arises. If the healer simply acts as a transmitter of information received from higher sources, we believe it cannot be said that they themselves are the author or originator of such communications. We believe such communications not within the prohibition of the law. Whenever such information is conveyed to another, great care should be used, not only in receiving but in imparting.

Who are to be considered qualified and entitled to practice healing according to the religious tenets of a church? We believe that three qualifications are necessary, viz: Membership in and adherence to the principles and precepts of an organized church, an examination of qualifications and approval by duly constituted authorities thereof; and good faith in following the courses above laid down and avoiding the prohibitions declared by law.

The General Assembly declares its knowledge of the difficulties incident to the peculiar duties, conditions and necessities which confront its ministers in the performance of their duties in relation to the healing of the sick. It knows that millions in all conditions of life are in need of ministrations of its healers and ministers. It admonishes all to respect the laws of the state, to confine their activities to the special sphere of work for which they are fitted by special qualifications and in which they are legally permitted to do their beneficent work for the good of mankind. To the protection of its commissioned and worthy ministers from persecution and unlawful interference of their rights the General Assembly has declared its purpose to assist them and to defend them with whatever lawful means may be at its command. At the same time it insists that all who receive its commission and approval shall be qualified and worthy of its protection.

BECAUSE

By MARY E. LEWIS

Because I know that Life is never-ending
 Defeat can never quench my burning zeal,
 For on the path that I shall be ascending
 New worlds, new lives, the ages will reveal.

Because I know that death is but the going
 Into a wider life, more full and free,
 I will not dread the river, darkly flowing,
 That lies between that other land and me.

Because the light of Truth is brightly burning
 Within my soul, where long the darkness lay,
 Grim doubt has vanished, nevermore returning
 To cast a dreary shadow on my way.

Because I know God's universe is teeming
 With countless friends, in happiness I go;
 And separation, once so bitter-seeming
 Can never grieve me more—because I know.



The Lighter Side of a Sombre Question

"So this is a Spiritualist church?"

"Yep."

"On the level, is it?"

"Yep. Why?"

"What makes so many people shiver so?"

"They feel the spirits. Why?"

"Oh, I thought maybe they were learnin' to shimmy!"

"See that old chap? Batty as a loon. He sets a place at his table every meal for his dead wife. Nothing at the place—only the dishes and a chair."

"Gosh! My landlady must be a Spiritualist. That's about all we find at our places!"

"Do they have homes in heaven?"

"Oh, my, yes!"

"Wives and husbands, and all that?"

"Oh sure—wonderful homes—reunited families, and everything."

"Mothers-in-law, too?"

"Yes, easily—always mothers-in-law."

"Ha, ha! I should worry because I've led a wicked life! I'm goin' where my mother-in-law told me to go!"

They were standing around, after the pipes and toilet, discussing the natural appearance of Terrence at his own wake.

The odor of corned-beef and cabbage wafted in from the kitchen, and as the men conversed about the virtues—many and doubtful—of Terry, the widow stood back a few paces and listened.

Finally, Owen reached over and placed his hand upon the brow of the corpse.

"My Lord! He's still warm!" Owen exclaimed.

The widow stepped up with a firm set jaw and a meaning look in her eyes.

"Well!" she roared, "hot or cold, he goes outa here in the mornin'!"

"How do they get their clothes in spirit?"

"Just by thinking clothes—wishing them; that's all."

"So all they have to do is think about clothes, and they come—ready-to-wear?"

"Yes, that's all, but why do you ask?"

"Oh, I was thinking that the way women dress these days, one giddle ought to bring them all the wardrobe they'll need!"

"How do they earn money in the other world?"

"Money? Ha! I see you are ignorant. They have no money there—need none—don't even think about it."

"Will you and I be that way, do you suppose?"

"Just surely. We'll never mention

money—will forget there ever was such stuff."

"That's good. Say, lend me ten dollars till Judgment Day, will you?"

"How do the different creeds get along across the Divide?"

"Oh, they understand it all. They agree, perfectly. No differences among them whatever."

"But these International Bible Students and Seventh Day Adventists, who say that death is real, and nobody wakes up till Judgment Day; how will they explain that they still live after death?"

"They? Oh, they? Why, it's like this: A fellow can't understand that he's died till he's waked up to the fact that he's really been alive, can he?"

"See that old nut over there? He thinks that he talks with his dead mother."

"Honestly? What's wrong with him?"

"Oh, he is a Spiritualist."

"Well—say, wait a minute; what's your hurry?"

"Oh, I am going to have mass said for my dead brother."

"These Chinamen are silly asses. They put mast pork and other dainties on the graves of their dead. Just as though a dead man could eat food or smell flowers!"

"Well, at least, the Chinese think of their departed as alive. How about these enlightened people who put pillows in caskets so that their dead will have a comfortable sleep throughout eternity? Besides, flowers are all right. We are told that our garments in spirit are woven out of the flowers at our funerals."

"Good heaven! I hope they bring something to my funeral besides a forget-me-not!"

Said the landlord: "Blinks, do you believe in hell?"

Blinks answered: "Why, of course not. We all get another chance, and our mistakes are all overlooked."

Said the landlord: "Well, if that's the case, your rent is raised another twenty dollars, but remember, it's not intent on my part; only a gross error."

Blinks replied: "That's all right, only I should have added that all the suffering we get is in this world. Just step inside so that the other tenants won't hear your cries of pain while I am handing you your extra twenty dollars' worth!"

"Now, children, we all have guides. In our sleep, we are with our dear guides. Who knows the names of any of his guides?"

"I don't know mine, teacher, but Pa has some swell guides. All night long he is with four kings and three queens, but his best guide is named Jack Potts!"

"What's that you're chopping up?"

"That's the darned ouija I got my wife for Christmas?"

"No good, eh?"

"Worse than no good. Never get your wife a ouija for Christmas."

"What did this one do—lie to her?"

"Lie nothin'! If it had lied, I wouldn't be chopping it up, but just after she got through reading the post-Christmas bargain ads, this blamed thing told her to a penny how much money I have in the bank. What a swell fire this little wooden George Washington is going to make."

"I understand that Smithers is going to expose Spiritualism."

"So he says—but he won't."

"He tells everybody it is just the bunk; knocks it as hard as he knows how. What made him sore?"

"Well, his wife inveigled him into a Spiritualist church, and he sat there saying sarcastic things under his breath—until, all at once, the message-bearer delivered a message to him from the former sweetheart of his wife, and said that it wasn't a fair deal to permit the poor woman to go without necessities while he blew his money on the races. And he swears that somebody must have told on him, so he's keen on exposing the whole works!"

"Say, Missus, do you tell fortunes?"

"No, I don't tell fortunes. I'm a spirit medium."

"What's that?"

"I get messages about all kinds of spirits."

"Oh, that's all right. That's what I want. Tell me who broke into our cellar and pinched our hooch?"

"Say, Ouija, who'll I marry?"

Ouija: "L-X-V-D-T-C-M-R-L-O—"

"What does he look like?"

Ouija: "T-V-T-C-T-Y-U-I—"

"Uh, huh! Where does he live?"

Ouija: "N-B-C-B-R-A-W-A-R—"

"Oh, thank you, Ouija. I can see that I shall marry a foreign nobleman—probably a Russian!"

"I just bought a charm from the obsession doctor. He says that I have eleven devils around me that I must get rid of."

"What did he charge you for it?"

"Right dollars!"

"Four bits a devil. That's reasonable in these high-price times!"

Wm. E. Hart's Message Corner



WM. E. HART

Mr. Wm. E. Hart, medium and pastor of the Dr. A. B. Rush Center, located in Kansas City, Kans., and residing at 1964 Thompson St., that city, will furnish a number of messages each month. Many of these may be (and likely will be) for persons who do not see this magazine, and who may know little about Spiritualism. We shall appreciate

acknowledgments. These messages are given through Mr. Hart's mediumship by Dr. Rush, one of his guides.

* * * *

I would like to get a message through to my wife. Now Mrs. Geo. Johnston, of Detroit, Mich. I want her to know that I am still interested in her, and her work, and that I'm going to see that she and George succeed in their undertaking, for they are going to be able to do so much good for the cause that they are so wrapped up in. It will not be best to let the children sit too much, especially Lillie May, but the spirit doctors are working on Lillie May, and are confident that they will be able to make a complete cure for her. Edna, I often go around the old studio, and try and picture the times we had there, and do live them over in memory. Well, Edna, here is Aggie Johnston, and she wishes to send a few words to George. Yours with love, Meno.

Dear George: I saw Mr. Landis writing, or rather sending a message, so I thought I would send a few words to you also. I'm also helping the girls Marguerite and Lillie May, and I will help them to grow into useful women. George, do not look upon 13 as being unlucky, for it is not more so than any other number. Dear, I'm following out my old work, that is the same as I did over there. I'm teaching over here, but I do not find it as tiresome here as it was over there. With love to all, I am yours, Aggie.

* * * *

For my dear husband, Robert Segoe, Bedford, Ind. My dear Robert, if you could only realize what a pleasure it is for me to reach you in this way with a few words of cheer. Robert, do not get discouraged, I know that things look hard for you at times, but just a little patience and everything will work out all right. Almer and Alice are with me today; want to be remembered to their father, and want me to tell you that they too are working in your behalf. They feel sure that it will only be a short time until you will notice an improvement in the way things are going. I wish people knew more about this grand truth down there in Indiana, as it would make it easier for me to reach you when I wanted to. I

will have to close for this time. With my love and blessing, your wife, Laura.

* * * *

F. O. Armstrong, Indianapolis, Ind.: I found the way open to reach you in this way, so I took the opportunity to drop you a line or two. My dear husband, do not get discouraged for the road is long and hard to perfect happiness, but you are on the right one, and before many months you will see that I was right. Your father and brother Arthur are with me today and want me to say for them that they, too, are helping to bring things around so that you can see more clearly that which is best for you, and with me, they too know that you are on the right road. Oftimes we impress you which way to turn, and you are getting so now that you can catch our impressions, and in time we will have you so clairaudient that you will be able to hear us speak to you. Once more I say to you, keep up courage and all will be well. Your loving wife and helper, Mussie.

* * * *

To my dear, dear mother, Mrs. Maggie Harris, Brooken, Okla.: Oh, mother, I tried so hard to talk to you while I was passing out of the body, but I could not. What I wanted to say to you and sister is something that I can not tell to you in this way. I will have to see you private, but do not let it worry you as it has come out all right since I have been over here and some day I will get to tell you all. In the little over two years that I have been in spirit I have learned so much and have progressed quite a little. Grandpa John and Grandma Annie Wright were the first to greet me when I left the body, and they wish to be remembered to all. I do wish dad would not make fun of this and would try to learn of the truths of spirit return. He could be helped so much if he only understood. I am often with brother William over here and he and I have some good times together. We both wish that you and sister were where we could get to you and have a long talk. Mother, dear, try and be of good cheer, for things are going to be brighter for you. Tell father not to sell yet as there is something good there. I want to be near you and come as often as possible. Your son, Frank B. Harris.

* * * *

Mrs. Josephine Doyle wishes to reach her son, Edward Doyle, of Bradford, Pa. This message is coming mostly by clairaudience so I may not get it just straight. She says something about father Joseph Wagner, of Custer City, Pa., and wants Edward to be good to his sisters, as they need his kindness and his help. This spirit has not been in spirit life only a few months so it is hard to get a perfect message from her. She did not know anything of Spiritualism when she was on the earth plane. She was about 40 or 41 years of age. Now she says please try and get this message to my son Edward. So I am going to ask that if any of the readers of this message know this boy please get the messages to him, as the mother is so anxious. W. E. Hart.

* * * *

This is Earl Teegarden and I want to reach my wife, who lives in Frankfort, Ind. This may seem strange to my friends back there, that is, that I am away out here in Kansas sending a spirit message. Nevertheless it is so. Well, now that I've got here I am at a loss as to what to say, only

that I am glad I can say that I'm not dead, but living, and living so much better than I ever hoped to live while on earth. I want to send love to Effie Corothers too, and let her know that I think of her too. I hope some day to be able to reach all my friends that I left behind and give them all a message of this great truth. If they could but see as I do now, my what a difference it would make in their lives. I feel that they will see things in the right light before long. Good-bye, for a little while, Earl.

* * * *

ACKNOWLEDGEMENT OF HART MESSAGE

In Mr. Hart's message department of your magazine for December, there is a message for wife and I from Bernice. It is correct in every particular and the matters mentioned by daughter could not have been known by Mr. Hart unless revealed through daughter's spirit, so far as I can see.

I was a Christian minister 35 years.

Thanks to Mr. Hart of your magazine, for this message which gave us so much comfort.

Rev. H. W. B. Myrick, and Wife.

* * * *

COUPLE, MIDDLE AGED

would like position with family (Spiritualists). Man to work in garden and keep grounds in good order. Take care of furnace in winter and make himself generally useful. Wife to do general housework and plain cooking. Prefer vicinity of N. Y. City. Excellent references.

Alex Forsyth,

217 Varick St.,

New York City, N. Y.

* * * *

JUDGE ASKS FOR DIVINE AID

EVIDENCE CONFUSES COURT AND HE SEEKS DIRECTION IN PRAYER

BINGHAMTON, N. Y., Dec. 16.—Augustus E. Dionno, justice of the peace of the town of Union, near here, was confronted by a snarl of white and black lies in court and declared, as he had not been admitted to the bar, he would have to depend on something besides legal erudition to guide him.

In passionate earnestness, trying to decide rightly in the case of two alleged burglars, he called upon God to direct him, and, with what he said was God's help, dismissed the complaint against John Manley and Francis Neville.

Then to ascertain whether the public judgment agreed with that directed by Divine power, he had a straw vote cast by the spectators in court. Twenty ballots were turned in. Eighteen approved the judge's verdict and two were left blank.—From Chicago Journal.

* * * *

SHE DOES AND SHE DOESN'T!

Eidith Roberts talked most seriously on spiritism. "I don't know anything about mediums or seances, or anything of that sort, and I don't believe in them," she said, "but I do believe in the Dead Alive, because since my Dad died he has come back to me several times."

The above we clipped from a magazine. The woman interviewed showed about as much sense as the average knocker. She doesn't believe in the manifestations of Spiritualism, then, in the same breath, proceeds to tell of spirit manifestations she received! Now just what does she mean? She says she doesn't then she declares she does!

The Dead Never Leave Us

By Polly Parsons

(In the Milwaukee Journal)

They do not come back, those dead about whom we speculate so much—they never leave us.

This is in part the faith that has come under unusual circumstances to a Milwaukee woman, Mrs. Henry Martin, resident of the Carlton hotel.

Thirteen years ago, what the world considered a great tragedy happened in the Martin family. A daughter, Edna, then 18 years old, was crushed to death in an elevator at the Wells building.

Today Mrs. Martin says she feels as close to her daughter, as able to converse with her, be comforted by her as when she had her in the flesh. From a self-confessed skeptic she has developed into a firm psychic believer. Her "skill" upon the so often abused ouija board has so pleased and astonished her friends that its fame has crept beyond the social circles.

Mrs. Martin has all a gentlewoman's instinctive reticence about breaking into print, particularly in such a matter as one's credence in the occult. Revealing one's innermost beliefs in such matters is almost like laying bare one's soul.

Only the strong faith she has in the importance of persons without any desire for material things sponsoring it, led her to consent to talk with a reporter.

"Whatever psychic ability I possess came to me unsought." There is none of the fanatic about Mrs. Martin, nor does she in any way convey an impression of the spookiness of so many faddists in this line. A charming, dignified, well educated woman tearing down that mysterious "wall between" is to her a rational advancement in science.

"Shortly after the death of my daughter I was one day writing a letter to my sister. I fell into deep thought with my pen poised over the paper. Suddenly it began to move over the paper. I knew enough of psychism to remain passive. Soon the pencil wrote 'Mama' several times on the paper. Now I can cover several papers with this so-called 'automatic writing.' Several times friends came to me with messages they had re-

ceived from my daughter for me through mediums. But I did nothing along the lines until recently when the present interest in such matters was aroused."

Personally the writer has been a failure at "lifting the veil." The ouija board I own doesn't ouija worth a cent. Even to such rational question as "Are you really a ouija" the pointer refuses to budge.

Mrs. Martin laughed heartily at the confession and brought out her board with the remark that we might have a try. "I know," she said with her kindly smile, soothing back a halo of soft curling white hair that fascinated me quite as much as the ouija board. "I know just how some people smile and joke and ridicule the statements that the dead do communicate with us. I am a firm believer, with nothing to gain by duplicity.

"The reason so many persons are not able to get results from the most simple of the psychic instruments, the ouija board, is because their minds are too full of the things they want to know. The easiest way is to have a passive and receptive attitude and not sit down at the board with their minds tensely set on getting certain answers," she explained as we took our places.

"You know," she continued smiling a bit at the possible effect of her statement, "spirit minds, or whatever one terms those souls who have passed on, aren't any more fond of being 'worked' than mortals. They like to help even in such material ways as helping to find a hours or on holding stocks but they know when they are merely used for such purposes."

Scarcely a moment after Mrs. Martin and I were seated the pointer began to move briskly about, so fast that I could hardly keep track of the letters.

"Tell mama's friend that she gives us great pleasure by giving us the chance to tell an unvarnished tale," spelled out the pointer.

It was fascinating.

I hadn't the slightest idea what was coming next and neither did Mrs. Martin for most of the conversation was ad-

dressed to me, even spelling out my name, not the one at the top of the story which I had given to her but the one to which I answer when the bills come in.

Asked to take a message down in pencil I deciphered, "I, Edna Martin, am not dead but living as always. Tell people that heaven is here on earth if they only look for it."

Then it urged Mrs. Martin to tell me of the comfort she had derived from the spirit communications and also of the improvement in her health which had been threatened by heart failure. It likewise urged Mrs. Martin to overcome her reluctance and permit her experience to be published. Not until that moment was I assured of obtaining the story I had come in quest of.

Somewhat embarrassed Mrs. Martin told me of the long hours she had spent "talking" with her daughter, and the latter's claim that she was one of the more fortunate spirits able to "break through" by the fact that she was one who had been "unjustly killed" and therefore favored in such attempts.

There was more from the ouija. A "health" message for Mrs. Martin about which I could have known nothing, one for me about which she could not have known. For nearly an hour the pointer worked until the medium, who had termed herself North Star, spelled out the fact that I was tired and that she was, too.

"Some people will say it was our subconscious minds," Mrs. Martin smiled derisively. "That to me is the most ridiculous of statements. You only have one mind and that is certainly not subconscious. As for proof that there is further existence—that has been the foundation of all religions. Why should God create something and waste it? Letting us live for a short span of time and then ending in nothing would be waste. I have promised my daughter that I would devote myself to the work of getting this great help acknowledged by everyone."

A strange story and a true one.

The Edison Controversy

Forgetting Spiritualism in Their Eagerness to Knock Edison Many Ministers Unconsciously Give Spiritualism a Great Big Boost

The New York Sun, probably without intention of doing so, has proved one interesting fact. In reading the following expressions from clergymen of various denominations, bear in mind that they discuss not the problem of communicating with those in spirit, but Mr. Edison's attempted definition of life and consciousness, and particularly of individuality. They see in the inventor's statements an attack on the soul's immortality, and they forget all about Spiritualism in their effort to disclose the reality of the soul, and the fact of immortality. If there were mortals in Christ's time whose word was acceptable—especially nineteen centuries after their statements were made regarding the Resurrection—why are there no dependable witnesses today to the very same truth of the survival of individuality? Hundreds who attest to the fact of demonstrated Immortality, surely are as capable of thinking, and as honorable, as those whose word has been accepted during these nineteen centuries. At any rate, read these expressions of opinion. They are interesting—and important:

* * * *

New York clergy and theologians, whose views on Thomas A. Edison's theory of man's personality and the possibility of its survival after death have been obtained by *The Sun*, are not generally disposed to take him seriously.

These representatives of the church hold that in his discussion of immortality Mr. Edison is straying far from his own province and attempting, without the necessary training and experience, to solve questions entirely foreign to the field of scientific research in which he has been so successful. That there is a sharp line or demarcation between scientific and spiritual matters is reiterated by the clergymen who consented to voice an opinion on the subject.

The Rev. Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn, did not treat the Edison interview with the seriousness he would have given to the views of one who had made a name for himself in religious affairs, rather than in those attention to which seemed frequently to cause religious principles to be called into question.

"Edison is all right in his own field," Dr. Cadman said with characteristic vigor, "but he is lost when he stumbles into theology. When a scientist ventures into theology he is as much at a loss as a theologian is when he wanders into science. I could not do Edison's work and I am sure he can not do mine."

"It is a curious but characteristic fact that scientists too often experience an atrophy of the mind. Their views become

narrow and the narrowness is bounded by the limits of their science. It is a disease of the scientific mind. You will find that Darwin suffered from it, and Huxley. Darwin had no appreciation, no understanding of music, of literature other than scientific, of art, of anything but his science. When he grew old he knew nothing of the arts and frankly confessed that he had no interest in them.

"It would be a good thing if Mr. Edison were as wise as the great Darwin and did not trespass into fields where he has no standing. His inventions and discoveries have been of so much benefit to the human race that we would rather have him seek their further development than devote time to a fruitless searching by mechanical or other means of the spirit world."

* * *

The Rev. Dr. John Roach Straton of Calvary Baptist Church, in West Fifty-seventh street, said that he admired Edison as a scientist and respected his views in such matters, but did not hold the same opinion of his expressions on religion.

"The subject of life after death is not primarily a scientific one," Dr. Straton said. "Lodge and Edison, in exploring the scientific field in quest of the answer, are missing the main point, because the problem of immortality and the survival of personality after death is not primarily scientific, but religious."

"The phase of the question to which I give chief consideration is the historical one. We have historical record that one man came back from the dead. We have the proof of the eyewitnesses who saw Him, the records of the men who stood in the tomb where the body lay, of the men who actually saw the resurrection. We have the evidence of the conversion of Paul of Tarsus, whose entire life was changed by the vision of Christ. He became the friend instead of the persecutor of the Christians. His story is told in such a way that it must be believed. No crazy man could have written the thirteenth verse of 1st Corinthians or the epistle to the Romans, which Gladstone called the profoundest piece of human reasoning ever written. These were written by a man who was clear headed and entirely sane."

"There is a better record of the resurrection than of the assassination of Caesar. Its happening is amply proven. There is the testimony of John, of Thomas, of all of the disciples. Thomas put his hand into the wound. The resurrection was a fact, and life after death is also a fact. This is the shadow life, the after life is the real life."

"Science is the field of speculation. It is not God's intention that we shall investi-

gate the hereafter as a scientist explores the astronomical heavens. We can hardly expect that it is the intention of God that the spirits in the other world shall communicate with us or we with them. Scientific speculations are idle and beside the mark. Belief in a spirit world is intuitive and instinctive in the human mind in all races and during all times. Attempts to communicate with it through spiritualistic or other means are positively harmful and lead to the overthrow of the human mind. We have proof enough for our belief that it exists."

* * *

The Rev. Dr. James Palmer of the Fifth Avenue Presbyterian Church answered Mr. Edison in detail and in terms of science. He shared the regret of clergymen in general that a man of the great inventor's prominence should have uttered the materialistic views in the *Scientific American* interview, saying:

"I hope that so great a benefactor of humanity will not use his position and influence to prejudice young people and the multitudes who have to be guided by their teachers against the teachings of Christianity. My reverent esteem for Mr. Edison and the great debt of gratitude which I owe to him in common with humanity renders me almost speechless in the presence of his opinions."

"Mr. Edison speaks as a master of techniques, and yet he is not rendering conclusions concerning the spheres in which he has performed little less than miracles."

"The mechanism for communicating with the spirit world Mr. Edison describes never could come within a diameter of the delicacy of the human organism, and yet in order to register it would need to have at least as much delicacy as the human organism."

"Mr. Edison, in relating the experience of the seared thumb and noting that the growth of new skin was identical, when the fingerprints were compared, with that of the old, in every line and whorl, discards the answer that it is 'nature' and speaks of 'entities,' presumably of the nature of electrons or ions, overlooking the fact that they and 'nature' are the same. If he attributes an intelligence to entities that brings them together and forms a community that is intelligent, through which the new skin grew in the form of the old, he must also make the same attribution to 'nature.' If there is an intelligence in the one there must be in the other."

"Then it seems that in saying 'Some one had to plan the new growth' he postulates on just exactly what we are looking for. The crux is consciousness. Consciousness stands between mechanistic and vitalistic theories of life. No mechanism produces

The Edison Controversy

Forgetting Spiritualism in Their Eagerness to Knock Edison Many Ministers Unconsciously Give Spiritualism a Great Big Boost

The New York Sun, probably without intention of doing so, has proved one interesting fact. In reading the following expressions from clergymen of various denominations, bear in mind that they discuss not the problem of communicating with those in spirit, but Mr. Edison's attempted definition of life and consciousness, and particularly of individuality. They see in the inventor's statements an attack on the soul's immortality, and they forget all about Spiritualism in their effort to disclose the reality of the soul, and the fact of immortality. If there were mortals in Christ's time whose word was acceptable—especially nineteen centuries after their statements were made regarding the Resurrection—why are there no dependable witnesses today to the very same truth of the survival of individuality? Hundreds who attest to the fact of demonstrated Immortality, surely are as capable of thinking, and as honorable, as those whose word has been accepted during these nineteen centuries. At any rate, read these expressions of opinion. They are interesting—and important:

* * *

New York clergy and theologians, whose views on Thomas A. Edison's theory of man's personality and the possibility of its survival after death have been obtained by *The Sun*, are not generally disposed to take him seriously.

These representatives of the church hold that in his discussion of immortality Mr. Edison is straying far from his own province and attempting, without the necessary training and experience, to solve questions entirely foreign to the field of scientific research in which he has been so successful. That there is a sharp line or demarcation between scientific and spiritual matters is reiterated by the clergymen who consented to voice an opinion on the subject.

The Rev. Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn, did not treat the Edison interview with the seriousness he would have given to the views of one who had made a name for himself in religious affairs, rather than in those attention to which seemed frequently to cause religious principles to be called into question.

"Edison is all right in his own field," Dr. Cadman said with characteristic vigor, "but he is lost when he stumbles into theology. When a scientist ventures into theology he is as much at a loss as a theologian is when he wanders into science. I could not do Edison's work and I am sure he can not do mine."

"It is a curious but characteristic fact that scientists too often experience an atrophy of the mind. Their views become

narrow and the narrowness is bounded by the limits of their science. It is a disease of the scientific mind. You will find that Darwin suffered from it, and Huxley. Darwin had no appreciation, no understanding of music, of literature other than scientific, of art, of anything but his science. When he grew old he knew nothing of the arts and frankly confessed that he had no interest in them."

"It would be a good thing if Mr. Edison were as wise as the great Darwin and did not trespass into fields where he has no standing. His inventions and discoveries have been of so much benefit to the human race that we would rather have him seek their further development than devote time to a fruitless searching by mechanical or other means of the spirit world."

* * *

The Rev. Dr. John Roach Straton of Calvary Baptist Church, in West Fifty-seventh street, said that he admired Edison as a scientist and respected his views in such matters, but did not hold the same opinion of his expressions on religion.

"The subject of life after death is not primarily a scientific one," Dr. Straton said. "Lodge and Edison, in exploring the scientific field in quest of the answer, are missing the main point, because the problem of immortality and the survival of personality after death is not primarily scientific, but religious."

"The phase of the question to which I give chief consideration is the historical one. We have historical record that one man came back from the dead. We have the proof of the eyewitnesses who saw Him, the records of the men who stood in the tomb where the body lay, of the men who actually saw the resurrection. We have the evidence of the conversion of Paul of Tarsus, whose entire life was changed by the vision of Christ. He became the friend instead of the persecutor of the Christians. His story is told in such a way that it must be believed. No crazy man could have written the thirteenth verse of 1st Corinthians or the epistle to the Romans, which Gladstone called the profoundest piece of human reasoning ever written. These were written by a man who was clear headed and entirely sane."

"There is a better record of the resurrection than of the assassination of Caesar. Its happening is amply proven. There is the testimony of John, of Thomas, of all of the disciples. Thomas put his hand into the wound. The resurrection was a fact, and life after death is also a fact. This is the shadow life, the after life is the real life."

"Science is the field of speculation. It is not God's intention that we shall investi-

gate the hereafter as a scientist explores the astronomical heavens. We can hardly expect that it is the intention of God that the spirits in the other world shall communicate with us or we with them. Scientific speculations are idle and beside the mark. Belief in a spirit world is intuitive and instinctive in the human mind in all races and during all times. Attempts to communicate with it through spiritualistic or other means are positively harmful and lead to the overthrow of the human mind. We have proof enough for our belief that it exists."

* * *

The Rev. Dr. James Palmer of the Fifth Avenue Presbyterian Church answered Mr. Edison in detail and in terms of science. He shared the regret of clergymen in general that a man of the great inventor's prominence should have uttered the materialistic views in the *Scientific American* interview, saying:

"I hope that so great a benefactor of humanity will not use his position and influence to prejudice young people and the multitudes who have to be guided by their teachers against the teachings of Christianity. My reverent esteem for Mr. Edison and the great debt of gratitude which I owe to him in common with humanity renders me almost speechless in the presence of his opinions."

"Mr. Edison speaks as a master of techniques, and yet he is not rendering conclusions concerning the spheres in which he has performed little less than miracles."

"The mechanism for communicating with the spirit world Mr. Edison describes never could come within a diameter of the delicacy of the human organism, and yet in order to register it would need to have at least as much delicacy as the human organism."

"Mr. Edison, in relating the experience of the seared thumb and noting that the growth of new skin was identical, when the fingerprints were compared, with that of the old, in every line and whorl, discards the answer that it is 'nature' and speaks of 'entities,' presumably of the nature of electrons or ions, overlooking the fact that they and 'nature' are the same. If he attributes an intelligence to entities that brings them together and forms a community that is intelligent, through which the new skin grew in the form of the old, he must also make the same attribution to 'nature.' If there is an intelligence in the one there must be in the other."

"Then it seems that in saying 'Some one had to plan the new growth' he postulates on just exactly what we are looking for. The crux is consciousness. Consciousness stands between mechanistic and vitalistic theories of life. No mechanism produces

intelligence or consciousness. We can have motion with mechanism, but in order to pass into the higher sphere it must have intelligence. Mechanism lacks recuperative powers, but vital organisms have their own recuperative powers.

"I take it that Mr. Edison's 'entities' correspond to the 'vital principle' of Aristotle and the 'monad' of Leibnitz. In the Leibnitz theory the soul of the community becomes the conscious soul of the personality.

"Sir Oliver Lodge in his lectures here said: 'We know that the prophets and seers and mystics have ascended a lofty summit and have revealed the truth concerning the unseen world. The men of science are building a stairway up that same mountain, and we are near to its peak. I have seen nothing in the way of demonstration that they have yet received such communications. If it is possible for a spirit to take possession of a human organism it might be possible.

"I could not receive a mechanical demonstration which could take place in the same class with my spiritual experiences. We have revelations which come through Christ, revelations which come to us through prayer, that have the grip of moral convictions, and the emotions generated by spiritual vision are more real to me than any possible association of entities.

"At the present time we have more than enough to do to conduct the affairs of life wisely. Our communications are now so extended that they overtax our mortal strength. It would be simply maddening were the spirit world to be suddenly opened to us and myriad voices speak out of the past. Let us address ourselves to the social and religious problems that are at our doors."

Thomas A. Edison was out of his province when he expressed the opinion that there was little possibility of a future life, according to Dr. Ernest M. Stires, rector of St. Thomas's Episcopal Church, at Fifth avenue and Fifty-third street.

"Mr. Edison has made a wonderful success in his own line," said Dr. Stires, "and it is but natural that he should be inclined to form opinions based on his own marvelous achievements. But it must be remembered that he has dealt altogether with material things and is by no means an expert in either psychology, or in philosophy.

"I have not the time to go over his interview at present and would not undertake to answer his arguments without due preparation under any circumstances. I may be able to talk in greater detail another time.

"As to Mr. Edison's qualifications to speak on such a subject, however, I have my doubts. I imagine that his opinion on such a matter would be worth about as much as mine would be on some technical branch of electrical science.

"Mr. Edison has been most remarkably successful. He has achieved the impossible in practical science. He has bent the forces of nature to do his bidding and has made

inanimate things practically to live. He has studied and become familiar with the material elements of creation—he knows their uses and their limitations as few men do.

"He has worked with energizing forces of nature so much and so successfully that knowledge of the moving forces of the material world is elementary to him.

"But he has not studied the spiritual world as he has the material. He knows very well that it took very many years of hard work for him to reach his present position, years of constant application in his own line of studies. It is, no doubt, a very great temptation for a man of his achievements to feel that conclusions based on his experience are justifiable even when they concern a subject in a field totally foreign to his investigations.

"I cannot discuss his remarks on communication with the dead any more than I can what he has to say in regard to a future life. The matter is too important for hasty comments, and I have not the time to read what he had to say now, much less to study the question as carefully as it should be studied by one who would answer his statements."

"I would as soon take Mr. Edison's opinion on the rate of exchange and the effect it is having on finance as I would on this question," declared Father Patrick H. Casey, S. J., of the College of St. Francis Xavier, in West Sixteenth street.

"He is out of his field. He is a scientist. When he talks as he is quoted in this interview he is entering the field of metaphysics. And I would as soon take his opinion on metaphysics as I would on the rate of exchange.

"Very possibly our bodies are made up of innumerable entities. Very possibly they are indestructible. But Mr. Edison can not explain away the soul, the spirit, or whatever you wish to call it; that something which distinguishes man."

Monsieur Michael J. Lavelle of St. Patrick's Cathedral read Mr. Edison's statement of his beliefs.

"Well," he commented, "what's the use of starting a controversy? It wouldn't get anywhere and would probably go on interminably."

Father Thomas E. Burke, superior of the Paulist Fathers, said:

"Let the cobbler stick to his last," said Father Burke. "Mr. Edison is a scientist, not a metaphysician. However, I do not believe this is any recent viewpoint of Edison's. If I remember rightly he expressed approximately the same views several years ago. If he isn't a materialist he resembles one very closely. Of course it's pretty arbitrary to say that the personality, as he calls it, or soul, as I would call it, has its seat in a certain definite part of the brain—the fold of Broca. I do not think the question is worth the starting of a controversy, though."

Dismissing Mr. Edison's "philosophical arguments" as negligible, the Rev. Milo H.

Gates, rector of the Chapel of the Intercession, 1331st street and Broadway, said: "I think that Mr. Edison, as a theologian and a philosopher, is a joke."

Another prominent Washington Heights clergyman, who declined to be quoted, intimated strongly that in his opinion Mr. Edison was venturing considerably beyond his depth.

The Law of God

Knowing all, God needs none of our thought-processes. They are but certain manifestations of life. And because God knows all, His knowledge undergoes no changes. It has no steps—no gradations from one phase to another. It expresses in all ways, because those ways somehow are part of the Eternal Plan.

Knowing all, God's Will is law. It is unchanging, because it does not need to change, but the materials and forces, fine or coarse, do change—in working out the requirements of that Creative Will.

And there are persons who, even in view of this unmistakable evidence of God's intimate control of all things, and of the evidence of intelligence in all things, would make God a man—an individual, subject to the errors of all individuals. God is not one thing, but the sum-total of all things—and their Creator.

Demands Lead Nowhere

Each time when manifestations occur, a person will wish something more remarkable. There must come a time, if this is not checked, when the individual demands more than can be produced, because the demand only acts as a check. It thwarts the manifestations. Then that person will say, "Oh, well, they can not meet my demands, so I guess it is all humbug!"

A creed based on personal responsibility, is the most helpful creed. It gives us the right proportions. It helps us understand the responsibilities that rest upon us. When we have seen and understood those responsibilities, we are likely to try our best to live up to them. Then we shall not care about miracles. We shall be happy in our own progress.

The spirit-world is glad at all times to demonstrate the superiority of spirit over material, and will do so whenever we supply the right conditions. But the spirit-world should not be expected to bend itself to our every demand, because then our demands never could be satisfied, and in the end, we would be the losers; and the most precious thing we would lose would be our faith!

intelligence or consciousness. We can have motion with mechanism, but in order to pass into the higher sphere it must have intelligence. Mechanism lacks recuperative powers, but vital organisms have their own recuperative powers.

"I take it that Mr. Edison's 'entities' correspond to the 'vital principle' of Aristotle and the 'monad' of Leibnitz. In the Leibnitz theory the soul of the community becomes the conscious soul of the personality.

"Sir Oliver Lodge in his lectures here said: 'We know that the prophets and seers and mystics have ascended a lofty summit and have revealed the truth concerning the unseen world. The men of science are building a stairway up that same mountain, and we are near to its peak. I have seen nothing in the way of demonstration that they have yet received such communications. If it is possible for a spirit to take possession of a human organism it might be possible.

"I could not receive a mechanical demonstration which could take place in the same class with my spiritual experiences. We have revelations which come through Christ, revelations which come to us through prayer, that have the grip of moral convictions, and the emotions generated by spiritual vision are more real to me than any possible association of entities.

"At the present time we have more than enough to do to conduct the affairs of life wisely. Our communications are now so extended that they overtax our mortal strength. It would be simply maddening were the spirit world to be suddenly opened to us and myriad voices speak out of the past. Let us address ourselves to the social and religious problems that are at our doors."

* * *

Thomas A. Edison was out of his province when he expressed the opinion that there was little possibility of a future life, according to Dr. Ernest M. Stires, rector of St. Thomas's Episcopal Church, at Fifth avenue and Fifty-third street.

"Mr. Edison has made a wonderful success in his own line," said Dr. Stires, "and it is but natural that he should be inclined to form opinions based on his own marvelous achievements. But it must be remembered that he has dealt altogether with material things and is by no means an expert in either psychology, or in philosophy.

"I have not the time to go over his interview at present and would not undertake to answer his arguments without due preparation under any circumstances. I may be able to talk in greater detail another time.

"As to Mr. Edison's qualifications to speak on such a subject, however, I have my doubts. I imagine that his opinion on such a matter would be worth about as much as mine would be on some technical branch of electrical science.

"Mr. Edison has been most remarkably successful. He has achieved the impossible in practical science. He has bent the forces of nature to do his bidding and has made

inanimate things practically to live. He has studied and become familiar with the material elements of creation—he knows their uses and their limitations as few men do.

"He has worked with energizing forces of nature so much and so successfully that knowledge of the moving forces of the material world is elementary to him.

"But he has not studied the spiritual world as he has the material. He knows very well that it took very many years of hard work for him to reach his present position, years of constant application in his own line of studies. It is, no doubt, a very great temptation for a man of his achievements to feel that conclusions based on his experience are justifiable even when they concern a subject in a field totally foreign to his investigations.

"I cannot discuss his remarks on communication with the dead any more than I can what he has to say in regard to a future life. The matter is too important for hasty comments, and I have not the time to read what he had to say now, much less to study the question as carefully as it should be studied by one who would answer his statements."

* * *

"I would as soon take Mr. Edison's opinion on the rate of exchange and the effect it is having on finance as I would on this question," declared Father Patrick H. Casey, S. J., of the College of St. Francis Xavier, in West Sixteenth street.

"He is out of his field. He is a scientist. When he talks as he is quoted in this interview he is entering the field of metaphysics. And I would as soon take his opinion on metaphysics as I would on the rate of exchange.

"Very possibly our bodies are made up of innumerable entities. Very possibly they are indestructible. But Mr. Edison can not explain away the soul, the spirit, or whatever you wish to call it; that something which distinguishes man."

Monsignor Michael J. Lavelle of St. Patrick's Cathedral read Mr. Edison's statement of his beliefs.

"Well," he commented, "what's the use of starting a controversy? It wouldn't get anywhere and would probably go on interminably."

Father Thomas E. Burke, superior of the Paulist Fathers, said:

"Let the cobbler stick to his last," said Father Burke. "Mr. Edison is a scientist, not a metaphysician. However, I do not believe this is any recent viewpoint of Edison's. If I remember rightly he expressed approximately the same views several years ago. If he isn't a materialist he resembles one very closely. Of course it's pretty arbitrary to say that the personality, as he calls it, or soul, as I would call it, has its seat in a certain definite part of the brain—the fold of Broca. I do not think the question is worth the starting of a controversy, though."

Dismissing Mr. Edison's "philosophical arguments" as negligible, the Rev. Milo H.

Gates, rector of the Chapel of the Intercession, 155th street and Broadway, said: "I think that Mr. Edison, as a theologian and a philosopher, is a joke."

Another prominent Washington Heights clergyman, who declined to be quoted, intimated strongly that in his opinion Mr. Edison was venturing considerably beyond his depth.

The Law of God

Knowing all, God needs none of our thought-processes. They are but certain manifestations of life. And because God knows all, His knowledge undergoes no changes. It has no steps—no gradations from one phase to another. It expresses in all ways, because those ways somehow are part of the Eternal Plan.

Knowing all, God's Will is law. It is unchanging, because it does not need to change, but the materials and forces, fine or coarse, do change—in working out the requirements of that Creative Will.

And there are persons who, even in view of this unmistakable evidence of God's intimate control of all things, and of the evidence of intelligence in all things, would make God a man—an individual, subject to the errors of all individuals. God is not one thing, but the sum-total of all things—and their Creator.

Demands Lead Nowhere

Each time when manifestations occur, a person will wish something more remarkable. There must come a time, if this is not checked, when the individual demands more than can be produced, because the demand only acts as a check. It thwarts the manifestations. Then that person will say, "Oh, well, they can not meet my demands, so I guess it is all humbug!"

A creed based on personal responsibility, is the most helpful creed. It gives us the right proportions. It helps us understand the responsibilities that rest upon us. When we have seen and understood those responsibilities, we are likely to try our best to live up to them. Then we shall not care about miracles. We shall be happy in our own progress.

The spirit-world is glad at all times to demonstrate the superiority of spirit over material, and will do so whenever we supply the right conditions. But the spirit-world should not be expected to bend itself to our every demand, because then our demands never could be satisfied, and in the end, we would be the losers; and the most precious thing we would lose would be our faith!

Psychic Experiences

A Department

Strange Happenings In and Out of Seance Rooms
that Have Bearing on the After Life, Bring-
ing Proof of Immortality and Spirit Return

Editor's Note: Readers are invited to submit material for publication in this department. However, care must be taken to write upon one side of the paper only, to use pen and ink, to write carefully and clearly. We will not publish matter which cannot be read nor which is written in a manner that is devoid of sense. Sign full name and address to all communications.

Wichita Falls, Texas.

right that I would write you so you
now more of my standing and my
concerning Spiritualism.

I been a Spiritualist ever since I
years old. I see forms in the air,
as plain as I would like to have
appear, and I know that there is a
me to come nearer somehow to
can see their forms, but cannot
they are. Forms of children, girls,
old people are what I see. Now,
not foolishness, but it has been with
long, ever since I was a baby, and
now 45 years old, and have raised a
my baby being 21 years old.
friends have been with me too long
dispute, God knows. Now, listen,
and, don't ask me for any more help
there in old Chicago, for we need
more down here in Wichita Falls.
those good mediums should come

MRS. ALLIE PARR.

SPORTATION OF MATTER

I write you a strange experience
opened at our home, sometime be-
mother passed away. First, I will
explanation.

mother's home was in Rochester,
small town about 200 miles or
from Marcellus. After my father's
he continued to live there in the
months, and lived with me, in Mar-
during the winter. This was kept
she sold her property, and came
permanently with me until she
away.

or had a 2-quart milk pail, which
ed her dinner pail, that she always
a lunch in, back and forth. One
was thinking of taking her usual
d not being able to find her pail,
l, "Clara, have you seen my dinner
Do you know where it is?" I told
t I saw it the day before, hanging
end of the curtain pole, up in her
I remembered it perfectly, for I
and said to myself, "What a queer
or ma to put her pail." "Well, it
ere now," she said, and we looked
se over and over, but failed to find
she had to go without it.

little Indian Guide (Daisie), was in
bit of hiding articles about the house,
thought it was some of her work, and
uld find it later.

r ma arrived at Rochester, I had a
from her in which she wrote, "After I
up the house, I went right to the
, and there on a pile of plates, was
nner pail." Now, my mother was a
ul woman, and in proof of her state-

ment, she brought the pail back with her,
and I have it now. Daisie said she did it.

How would you say it was done? That
pail taken from our home here, and trans-
ported 200 miles or more, and placed in an-
other home at the end of the line.

Some day I will tell you more of Daisie's
exploits.

MRS. JAMES RILEY.

Marcellus, Mich.

How was it done? We suppose the spirits
dematerialized the dinner pail in Marcellus
and transported it to the home in Rochester,
Mich., where it was materialized again.

Such things have been done oftentimes by
spirits. In this instance it was merely a
prank. On other occasions things have
been dematerialized, transported through
space and again materialized for a very
good purpose.

INTERESTING EXPERIENCES

I would like to say that for some years
I have been receiving written messages from
a spirit calling herself "Athalia," who ma-
terialized to me previous to her writings
which began directly with a few words at
the time I first saw her. I have now hun-
dreds, treatises upon all subjects which I
guard sacredly, because in the future they
will be published.

The cards I enclose are my work (per-
taining to a music teacher and work con-
nected with it), of which the musical festival
or dramatized festival pageant grew out of
card No. 1 and every identical bit of it was
given by this spirit Athalia. (Referring to
cards sent.) I am not a public medium,
and but few know it. When my work is
produced, I shall tell *how* it came to me.
This was postponed because the death of
my brother, occurring instantaneously in an
automobile accident, happened four weeks
previous to the date set. Even tickets were
given out.

Two nights before the accident, I saw in
the darkness, an officer in regalia standing
beside my bed. (My brother was on his way
to Portsmouth, N. H., to a Masonic instal-
lation of officers at time he was killed.)
This officer said to me, "I am the lieutenant
of your forces, and I order a retreat. There
is many a halt on the forward march." He
faded away and before me was an open,
freshly dug grave. In it was an empty
pine wood box, containing something white
in a heap as though carelessly dropped,
waiting (presumably his shroud). The dirt
was piled at each side of the grave, waiting.
Out of the grave, suddenly stretched three
pair of white beautifully shaped spiritual
arms, with the shrouded loosely hanging
sleeves thereon.

Two nights later my brother passed away.
Two days after, and before he was com-

mitted to earth, I received this writing
(I had asked the question in my own grief,
"Why are some people taken in such cruel
ways and some, undeserving, allowed to de-
part so easily?"). The writing began thus:
"Spiritual Antagonism! What is it? God
is no respecter of persons. 'What ye are
doing at that moment when thy name shalt
be called, in that way shall ye pass out.'
O the Light of Heaven! O the joy of
Heaven when those hands which ye saw
performed their duty. Ready arms re-
ceived him. He opened his eyes and the first
person they beheld was thine Athalia and
the glory of his vision left him speechless.
He looked and looked, then he rubbed his
eyes with his hand, then the understanding
began slowly to dawn and he turned back,
gave one last look, touched them all, then
laughed that he could feel and that they
could not. Then he said, 'Home!' He went
and he wept. But tears last no longer than
a thought here. He seemed to know I was
one to help him, and I said, 'Amelia' (that
is my name). He said, 'Yes.' I said,
'Thru her can ye reach them?' and he ran,
yes ran, but he was floating, floating. He
touched you, kissed his mother and said,
'O, how can I speak, how can I speak?' It
was I who said, 'I'm here.' Then he re-
peated it just so and you heard. Oh, he
was so glad. He said 'Tell them this, O,
tell them this (you heard but did not obey).
Tell them not to grieve. I did not know
anything until I woke up over here. I did
not suffer, not so much as the rest did, for
they knew and I did not. Elizabeth (his
wife) will be all right. The greatest of
her grief is over. Doris! Charles! (his
children) Mother! I don't know much
about this but it's nothing to worry over.
I don't think I know as much about it as I
do tinkering watches. I tinkered at your
head an hour before I got you to even wink.
(He was a jeweler and an expert at his
trade.) O, be brave tomorrow. Think of
attending your own funeral.' (I asked if
he met grandfather.) 'Grandfather? Well,
I can see him but he has only grasped my
hand. I heard some one say Charles C.
Dame 2nd, and I jumped clean off my feet.
I forgot somebody was here who would
know me. He never cracked a smile. Dig-
nity? Well, he looked like a judge, but a
happy one. I thought he said 'Welcome
Home,' but he didn't speak very distinctly
or else I had difficulty in hearing. Tell
Elizabeth there must be a God somewhere
or I would not be here doing this. I used
to think you had a bug. Well, Sis, there,
don't yell—cut that out. I was going to say
what you said, but I don't believe it ever
got out of my mouth (this speaking of the
accident) I felt somebody grab my arm
like a vise and that's all I knew. I don't

Psychic Experiences

A Department

Strange Happenings In and Out of Seance Rooms
that Have Bearing on the After Life, Bring-
ing Proof of Immortality and Spirit Return

Editor's Note: Readers are invited to submit material for publication in this department. However, care must be taken to write upon one side of the paper only, to use pen and ink, to write carefully and clearly. We will not publish matter which cannot be read nor which is written in a manner that is devoid of sense. Sign full name and address to all communications.

Wichita Falls, Texas.

Dear Sirs:

I thought that I would write you so you would know more of my standing and my belief concerning Spiritualism.

I have been a Spiritualist ever since I was three years old. I see forms in the air, but not as plain as I would like to have them to appear, and I know that there is a way for me to come nearer somehow to them. I can see their forms, but cannot tell who they are. Forms of children, girls, boys and old people are what I see. Now, this is not foolishness, but it has been with me too long, ever since I was a baby, and I am now 45 years old, and have raised a family, my baby being 21 years old.

These friends have been with me too long for any dispute, God knows. Now, listen, my friend, don't ask me for any more help away up there in old Chicago, for we need a few more down here in Wichita Falls. Some of those good mediums should come here.

MRS. ALLIE PARR.

TRANSPORTATION OF MATTER

I will write you a strange experience that happened at our home, sometime before my mother passed away. First, I will give an explanation.

My mother's home was in Rochester, Mich., a small town about 200 miles or more from Marcellus. After my father's death, she continued to live there in the summer months, and lived with me, in Marcellus during the winter. This was kept up until she sold her property, and came to reside permanently with me until she passed away.

Mother had a 2-quart milk pail, which she called her dinner pail, that she always carried a lunch in, back and forth. One day she was thinking of taking her usual trip, and not being able to find her pail, she said, "Clara, have you seen my dinner pail? Do you know where it is?" I told her that I saw it the day before, hanging on the end of the curtain pole, up in her room. I remembered it perfectly, for I smiled and said to myself, "What a queer place for ma to put her pail." "Well, it isn't there now," she said, and we looked the house over and over, but failed to find it. So she had to go without it.

My little Indian Guide (Daisie), was in the habit of hiding articles about the house, so we thought it was some of her work, and we would find it later.

After ma arrived at Rochester, I had a letter from her in which she wrote, "After I opened up the house, I went right to the pantry, and there on a pile of plates, was my dinner pail." Now, my mother was a truthful woman, and in proof of her state-

ment, she brought the pail back with her, and I have it now. Daisie said she did it.

How would you say it was done? That pail taken from our home here, and transported 200 miles or more, and placed in another home at the end of the line.

Some day I will tell you more of Daisie's exploits.

MRS. JAMES RILEY.

Marcellus, Mich.

How was it done? We suppose the spirits dematerialized the dinner pail in Marcellus and transported it to the home in Rochester, Mich., where it was materialized again.

Such things have been done oftentimes by spirits. In this instance it was merely a prank. On other occasions things have been dematerialized, transported through space and again materialized for a very good purpose.

INTERESTING EXPERIENCES

I would like to say that for some years I have been receiving written messages from a spirit calling herself "Athalia," who materialized to me previous to her writings which began directly with a few words at the time I first saw her. I have now hundreds, treatises upon all subjects which I guard sacredly, because in the future they will be published.

The cards I enclose are my work (pertaining to a music teacher and work connected with it), of which the musical festival or dramatized festival pageant grew out of card No. 1 and every identical bit of it was given by this spirit Athalia. (Referring to cards sent.) I am not a public medium, and but few know it. When my work is produced, I shall tell how it came to me. This was postponed because the death of my brother, occurring instantaneously in an automobile accident, happened four weeks previous to the date set. Even tickets were given out.

Two nights before the accident, I saw in the darkness, an officer in regalia standing beside my bed. (My brother was on his way to Portsmouth, N. H., to a Masonic installation of officers at time he was killed.) This officer said to me, "I am the lieutenant of your forces, and I order a retreat. There is many a halt on the forward march." He faded away and before me was an open, freshly dug grave. In it was an empty pine wood box, containing something white in a heap as though carelessly dropped, waiting (presumably his shroud). The dirt was piled at each side of the grave, waiting. Out of the grave, suddenly stretched three pair of white beautifully shaped spiritual arms, with the shrouded loosely hanging sleeves thereon.

Two nights later my brother passed away. Two days after, and before he was com-

mitted to earth, I received this writing (I had asked the question in my own grief, "Why are some people taken in such cruel ways and some, undeserving, allowed to depart so easily?"). The writing began thus: "Spiritual Antagonism! What is it? God is no respecter of persons. 'What ye are doing at that moment when thy name shall be called, in that way shall ye pass out.' O the Light of Heaven! O the joy of Heaven when those hands which ye saw performed their duty. Ready arms received him. He opened his eyes and the first person they beheld was thine Athalia and the glory of his vision left him speechless. He looked and looked, then he rubbed his eyes with his hand, then the understanding began slowly to dawn and he turned back, gave one last look, touched them all, then laughed that he could feel and that they could not. Then he said, 'Home!' He went and he wept. But tears last no longer than a thought here. He seemed to know I was one to help him, and I said, 'Amelia' (that is my name). He said, 'Yes.' I said, 'Thru her can ye reach them?' and he ran, yes ran, but he was floating, floating. He touched you, kissed his mother and said, 'O, how can I speak, how can I speak?' It was I who said, 'I'm here.' Then he repeated it just so and you heard. Oh, he was so glad. He said 'Tell them this, O, tell them this (you heard but did not obey). Tell them not to grieve. I did not know anything until I woke up over here. I did not suffer, not so much as the rest did, for they knew and I did not. Elizabeth (his wife) will be all right. The greatest of her grief is over. Doris! Charles! (his children) Mother! I don't know much about this but it's nothing to worry over. I don't think I know as much about it as I do tinkering watches. I tinkered at your head an hour before I got you to even wink. (He was a jeweler and an expert at his trade.) O, be brave tomorrow. Think of attending your own funeral.' (I asked if he met grandfather.) 'Grandfather? Well, I can see him but he has only grasped my hand. I heard some one say Charles C. Dame 2nd, and I jumped clean off my feet. I forgot somebody was here who would know me. He never cracked a smile. Dignity! Well, he looked like a judge, but a happy one. I thought he said 'Welcome Home,' but he didn't speak very distinctly or else I had difficulty in hearing. Tell Elizabeth there must be a God somewhere or I would not be here doing this. I used to think you had a bug. Well, Sis, there, don't yell—cut that out. I was going to say what you said, but I don't believe it ever got out of my mouth (this speaking of the accident) I felt somebody grab my arm like a vise and that's all I knew. I don't

know whether any one over here did it or some one in the car. Yes, I did try to jump but I did not jump. Somebody yelled "God"—think it was——. That's all I knew. Well, so long, Sis. I'm all right and I'll get to you better than this when I can."

(Helped by Athalia for Charles.)

The night of his burial he came to the planchette and wrote his name and everyone's in the room, also answering mental questions asked by my father, who did not have his hands on board. (Of course, he was helped by Athalia to do this.) He has been to me corroborating all he has said through two other mediums, one an absolute stranger to me. She gave his name, told the time his watch stopped, told of a bunch of violets I put upon his grave Memorial day and just what I did with them before. I buried my face in them, kissed them and cried.

After he had gone, I received this poem from Athalia:

IN MEMORIAM

As the shades of night draw slowly down,
With the passing of the years,
As the load of grief seems lighter thru
Its misty veil of tears,
As we cherish every little gem
In Memory's treasure chest
That thou has left us of thyself
O sanctified behest,
We will not in the selfish, vain
Pursuits of earthly life,
Forget that thou wert once a part
Of this grim endless strife!

And once a part, thou'rt still a part
Of God's great intricate plan;
Thou'rt still a beating throbbing pulse,
In our little family clan;
And when the shadows o'er us creep,
We sense thy presence near,
And we know God in His mercy gives
You power to come here.

And sad good-byes should never be,
For in His own good time,
An angel's call shall summon us,
Midst glory, song and chime;
And when the veil lifts from our eyes,
We shall see as we used to see,
Each dearly well beloved face,
As in life it used to be.

And so we shall Hope, for Hope is Life,
We shall trust with a Faith divine,
For deep from the bosom of Mother Earth,
Comes the jewel from the mine;
And the thou liest in pastures green,
In the "Vale of the Shadow of Death,"
We know that the jewel shines from above,
That thy Soul was God's pure breath.

That it 'rose with the dawn of a morning
clear,
To dwell in the Temples of Love;
And our tears that caressed those sweet
scented mounds,
Arose like the dew, for above
In the silent vibration of thought thou
didst watch,
As thou wilt watch and wait,
Till the Finger of Time shall become a
command,
And an Angel shall swing ope' the Gate.

—Received from the Spirit Psychic Athalia.
Submitted by Miss Amelia O. Brown, 432
Main Street, Amesbury, Mass.

PSYCHIC EXPERIENCES OF J. R. B.—A HEALER

From early childhood, I was conscious of some influence about me that made me do things often in opposition to my own desires and those about me, for which I was punished most unmercifully.

As I grew older and related many things to those about me, I soon was told that those things were of the Devil and must not be allowed.

Not until during the seventies when Swedenborgianism became quite popular in my native city, and I being older and able to think for myself, did I not allow those about me to influence my thought and speech.

My first drifting away from my early church teachings came by a thorough study of Geology, then Phrenology—mental Science, medicine—and then Spiritual Healing. Finding myself nearly a wreck with rheumatism I set my knowledge of mental science to work, and found immediate relief and for twenty-five years had no return of that malady. This was the first test of my psychic power. When I found myself able to cure myself of ills and aches, also my children, I gradually applied my healing powers to others.

While in Ohio, I met Dr. Sawin, with whom I had regular sittings for over a year, during which time I developed the greater part of my mediumship. It was during the treatment of Rev. A. B. that my grandmother came into my presence, bringing with her her family physician (when she raised her family), Dr. Chas. Martin, who promised to be my medical and doctor guide and who has summoned a strong band of doctors-healers and medicinemen and squaws. These have proved their efficiency in many remarkable cures in the past fifteen years.

Many remedies for various ailments have they given me, for the relief of pain, sores, tumors, swellings and many other afflictions. Much valuable instructions have I received during my sittings for development, of which I will quote several.

The first was how to remove disease and pain from a patient in a way that it will not return again. As many people know that their pain leaves or at least subsides so long as they are in the presence of the Healer, but returns on leaving the presence of their benefactor.

Another important lesson is the changing of the healing currents that flow into the patient into an Electric-Magnetic or Radio current as the need of the patient requires, to be relieved either of chills, fever or needs the recuperative and mending of the tissue respectively.

DREAMS COME TRUE

Your nice letter of November 1st received and will say that I understand it in every way. It certainly "sounded" good to me.

There is one thing more that I want to tell you about regarding "some of my dreams." Perhaps the same question has been put to you before but I am not sure as to whether I have the right idea about it or not. It is this: Always on the date of your letters to me or on the date you would sit to give me a reading (except the last time) I would have a dream that seemed to have reference to the subject under discussion. However, the first time that I noticed it was last April some time when I dreamed of receiving two letters that

seemed to represent "money" for one later on and a "change in occupation." The next dream was last May some time when I dreamed that my wife had died, yet I knew that she wasn't dead. And that in June, I was sent to the hospital for an operation. This last time, my dream took place about three days before the date of your letter to me (on October 27th, and your letter was dated November 1st).

What I am wondering is this, was it because that the "forces" were so strong there and that I felt the vibrations just before or on the date that you sit to give me a reading?

I forgot to tell you what my last dream was. If you remember your last letter referred to the Big Bear Oil Co. Well, about three days before the date of your last letter, I dreamed that I was standing in an open field, "a prairie country," when all at once a great explosion took place a short distance from me; during the time I never felt the least fear, but my impression the next morning was that the Big Bear Oil Well had come in and that the explosion was the gas pressure that flew out the top of the ground.

Hoping to hear from you at your convenience, I beg to remain,

Sincerely yours,

E. L. KENTON.

115 C St. N. W., Ardmore, Okla.

PSYCHIC WEATHER PROPHET

Cincinnati, Ohio.

Dear Friends:

In reading your book of COMMUNICATION, I find it most interesting. I believe in "True" Spiritualistic work, and I believe it is of God, because I know I am a chosen vessel for God and I seek wisdom and knowledge and understanding from Him. I believe in all the teachings of Jesus Christ and love the three Highest names in heaven and earth. God the Father, Son, and Holy Ghost.

I will endeavor to tell my just experience of prophecy. When a child I could tell when it was going to rain, no matter if the sun was shining bright. But I did not understand why I would say it would rain at that time. My mother used to call me her little prophet. Neither did she understand as I do now. On one occasion a very dear friend of my mother's, that used to make pants for a factory in Memphis, Tenn., came by for my mother so they could take their work to the factory together, so as to be company for each other. The sun was shining very brightly and as they stood on the porch, I said, "Mama, it's going to rain," and her friend said to me, "Shut up talking about rain. The sun is shining brightly and you talking about rain." So they went on to town and sure enough it began to pour down rain before they reached home. My mother's friend got wet and that very rain caused her to take a deep cold, which resulted in her passing into the spirit life. As I grew older, I began to write music and write poetry and drawing pictures, and painting them. I did not at the time realize it was God that gave me those talents. The Lord has helped me to have one piece of music published, "The Path That Leads the Heavenly Way," and I believe he will help me with the rest.

ALBERT HILL DAVIS.

1429 Central Ave., Cincinnati, O.

EDUCATIONAL

This is the twelfth and final article of a series that has appeared in the first twelve numbers of this magazine. This series has dealt with the unfoldment of psychic powers. The following is the order in which these educational articles have been published, with their titles: Clairvoyance, crystal clairvoyance, clairsaidience, psychic impressions, intuition, psychometry, telepathy, psychic diagnosis, character reading, finding lost articles and the gift of healing. The following, which is the twelfth, completes the series, and these twelve articles, together with "Rumpet Development Revealed," which appeared serially in earlier numbers, will be printed, and placed at the disposal of our readers.

Searching for Your Open Door

II—THE PSYCHIC ANALYZED

There are words which can not be defined by synonyms. "Psychic" is such a word. Its meaning requires more than a mere definition. It calls for a comprehensive understanding.

The soul has understanding. It possesses powers scarcely guessed at by mortals. We are taking the meaning of the soul to be the real self—that which understands, that which illumines the mind, that which makes you YOU.

Through your sense-channels, known as seeing, hearing, smelling, taste and touch, you perceive facts that occur and have their being outside yourself. Your power of reasoning increases your comprehension of those things which come through your sense-organs.

That there are other sense-organs, much finer and capable of gathering facts other than those which come through the material sense-channels, is suggested by that strange power of intellect—or soul—known as "the psychic sense."

Each person, in some degree, is psychic. Were this not true, how could one in spirit guide one in the flesh? That guidance must be accomplished through impressing upon the mind of the mortal certain actions and decisions that are dictated by the spirit guide. And if that is true, as abundant testimony attests, then there likely is some sense-perception that is above and beyond the material sense-organs.

The development and use of these extra-material sense-channels produces the psychic—the sensitive, who gathers those things which originate in thought and which have their being in thought.

As we have seen in this series, the psychic person has a variety of ways of developing his or her psychic sense, or faculty, or group of faculties, as the case may be.

We have named only a few of the fundamental, and more prominent, of the psychic gifts.

There are other manifestations of the psychic nature; many of them so subtle and delicate, they defy analysis.

We have not taken up the subject of dreams, partly because we have treated that subject in a small volume, and partly because it presents a field meriting individual exploration.

Nor have we gone into many psychic phases that crop out here and there. To suggest just what we mean by these other psychic phases, we shall give these illustrations:

Years ago, in a small town in Germany, there was a wine merchant, whose stock of goods, contained principally in casks much larger than the ordinary barrel, were kept in a cellar. There were steps leading down to this cellar, and in lowering the casks, or bringing them to the surface for reshipment, heavy planks were placed over these steps, and the motive power was furnished by men, through the mechanism of the familiar block-and-tackle.

One day, this wine merchant was called upon to deliver a cask of wine, and his helpers were absent. Patiently he placed the planks in place and rigged up his pulley. But he was unfamiliar with the operation, and try as he might, the cask would break loose and roll back into the cellar.

At length, out of patience, he stood gazing at the refractory cask, and looked up beyond the cask to the inclined plane. With an oath, he kicked the cask, and to his amazement, it rolled up the incline easily, noiselessly and quickly.

Blinking in unbelief, he tried the kick on another cask, and it obeyed as readily as the first.

When the merchant related the incident to his family, he was laughed at, and challenged to repeat the feat. They all repaired to the basement, the doors were opened, and the merchant kicked another cask. It rolled out of the door, up the planks and onto the ground.

Forever after, or so long as he remained a wine merchant, this man was independent of his block-and-tackle, and his helpers. Nobody ever explained the cause of this strange phenomenon, and yet hundreds of perfectly sane men and women saw this occurrence many times.

It lost its charm and became a matter-of-fact in the village.

In another German town, there lived a man who knew when any of the villagers would die. He knew the date, the manner of death and the identity of each person.

This is the way he knew these strange events before they occurred, and even before telltale sickness made a good guess likely:

During the night, he would hear a funeral procession pass his house, and if he refused to get up and look out of the window, the procession would pass all night long. The next night, it would be resumed. When he learned why these processions came, he revolted against the idea of having pre-knowledge of the deaths of his neighbors and friends. Nevertheless, he was obliged to get up and look out of the window. No matter how long he waited, just as he looked out, the hearse—or its equivalent—would be passing. He did not know how he knew the identity of the spectral corpse, but he knew it, and knew when the death would occur, and its cause.

At first, he astounded the townsfolk, but after a few years, no one disputed his prophecies, no matter how illogical they seemed at the time of their utterance.

We might continue to illustrate various phases of the psychic gift, but we would be obliged to write for years—and then would scarcely more than touch upon the subject, because the psychic nature of persons is as varied as character and experience.

If we consider only these two illustrations—without analyzing any of the many others which have been given in this department—we must conclude that the psychic nature expresses itself in two general ways: Through the mental processes, and through physical manifestations; that is, effects upon physical objects apart from the psychic's body.

ANALYZED THROUGH MANIFESTATIONS

We have various manifestations, or phenomena, by means of which we may analyze and better understand the psychic.

This psychic gift usually is known as mediumship, and mediums are divided into the physical and the mental.

There are many psychics, however, who are not known as mediums, and who do

EDUCATIONAL

This is the twelfth and final article of a series that has appeared in the first twelve numbers of this magazine. This series has dealt with the unfoldment of psychic powers. The following is the order in which these educational articles have been published, with their titles: Clairvoyance, crystal clairvoyance, clairaudience, psychic impressions, inspiration, psychometry, telepathy, psychic diagnosis, character reading, finding lost articles and the gift of healing. The following, which is the twelfth, completes the series, and these twelve articles, together with "Trumpet Development Revealed," which appeared serially in earlier numbers, will be reprinted, and placed at the disposal of our readers.

Searching for Your Open Door

XII—THE PSYCHIC ANALYZED

There are words which can not be defined by synonyms. "Psychic" is such a word. Its meaning requires more than a mere definition. It calls for a comprehensive understanding.

The soul has understanding. It possesses powers scarcely guessed at by mortals. We are taking the meaning of the soul to be the real self—that which understands, that which illumines the mind, that which makes you YOU.

Through your sense-channels, known as seeing, hearing, smelling, taste and touch, you perceive facts that occur and have their being outside yourself. Your power of reasoning increases your comprehension of those things which come through your sense-organs.

That there are other sense-organs, much finer and capable of gathering facts other than those which come through the material sense-channels, is suggested by that strange power of intellect—or soul—known as "the psychic sense."

Each person, in some degree, is psychic. Were this not true, how could one in spirit guide one in the flesh? That guidance must be accomplished through impressing upon the mind of the mortal certain actions and decisions that are dictated by the spirit guide. And if that is true, as abundant testimony attests, then there likely is some sense-perception that is above and beyond the material sense-organs.

The development and use of these extra-material sense-channels produces the psychic—the sensitive, who gathers those things which originate in thought and which have their being in thought.

As we have seen in this series, the psychic person has a variety of ways of developing his or her psychic sense, or faculty, or group of faculties, as the case may be.

We have named only a few of the fundamental, and more prominent, of the psychic gifts.

There are other manifestations of the psychic nature; many of them so subtle and delicate, they defy analysis.

We have not taken up the subject of dreams, partly because we have treated that subject in a small volume, and partly because it presents a field meriting individual exploration.

Nor have we gone into many psychic phases that crop out here and there. To suggest just what we mean by these other psychic phases, we shall give these illustrations:

Years ago, in a small town in Germany, there was a wine merchant, whose stock of goods, contained principally in casks much larger than the ordinary barrel, were kept in a cellar. There were steps leading down to this cellar, and in lowering the casks, or bringing them to the surface for reshipment, heavy planks were placed over these steps, and the motive power was furnished by men, through the mechanism of the familiar block-and-tackle.

One day, this wine merchant was called upon to deliver a cask of wine, and his helpers were absent. Patiently he placed the planks in place and rigged up his pulley. But he was unfamiliar with the operation, and try as he might, the cask would break loose and roll back into the cellar.

At length, out of patience, he stood gazing at the refractory cask, and looked up beyond the cask to the inclined plane. With an oath, he kicked the cask, and to his amazement, it rolled up the incline easily, noiselessly and quickly.

Blinking in unbelief, he tried the kick on another cask, and it obeyed as readily as the first.

When the merchant related the incident to his family, he was laughed at, and challenged to repeat the feat. They all repaired to the basement, the doors were opened, and the merchant kicked another cask. It rolled out of the door, up the planks and onto the ground.

Forever after, or so long as he remained a wine merchant, this man was independent of his block-and-tackle, and his helpers. Nobody ever explained the cause of this strange phenomenon, and yet hundreds of perfectly sane men and women saw this occurrence many times.

It lost its charm and became a matter-of-fact in the village.

In another German town, there lived a man who knew when any of the villagers would die. He knew the date, the manner of death and the identity of each person.

This is the way he knew these strange events before they occurred, and even before telltale sickness made a good guess likely:

During the night, he would hear a funeral procession pass his house, and if he refused to get up and look out of the window, the procession would pass all night long. The next night, it would be resumed. When he learned why these processions came, he revolted against the idea of having pre-knowledge of the deaths of his neighbors and friends. Nevertheless, he was obliged to get up and look out of the window. No matter how long he waited, just as he looked out, the hearse—or its equivalent—would be passing. He did not know how he knew the identity of the spectral corpse, but he knew it, and knew when the death would occur, and its cause.

At first, he astounded the townsfolk, but after a few years, no one disputed his prophecies, no matter how illogical they seemed at the time of their utterance.

We might continue to illustrate various phases of the psychic gift, but we would be obliged to write for years—and then would scarcely more than touch upon the subject, because the psychic nature of persons is as varied as character and experience.

If we consider only these two illustrations—without analyzing any of the many others which have been given in this department—we must conclude that the psychic nature expresses itself in two general ways: Through the mental processes, and through physical manifestations; that is, effects upon physical objects apart from the psychic's body.

ANALYZED THROUGH MANIFESTATIONS

We have various manifestations, or phenomena, by means of which we may analyze and better understand the psychic.

This psychic gift usually is known as mediumship, and mediums are divided into the physical and the mental.

There are many psychics, however, who are not known as mediums, and who do

It wish to be so recognized. They may produce physical manifestations at odd times, and usually unexpectedly. They may produce their mental manifestations in like manner. They may develop, and be able to produce their results, with varying degrees of success, at nearly any time.

The psychic, therefore, may be supposed to be incomplete on his own account. He is the physical or mortal member of a band, the other members of which are discarnate.

The psychic is part of something that consists of several individualities. The psychic is in charge of the mortal part of the mechanism, and without the help of the invisible workers, would be unable to produce the manifestations, no matter what their nature.

For reasons which sometimes are known, and again unrecognized, the psychic attracts a band of helpers of certain talents. And as surely as these helpers may be lofty of thought and clean of purpose in one case, they may be quite the opposite in another.

Here is one psychic who receives "tips" on the market. Presumably the helpers in spirit incline toward such material gains—and are earth-bound. Another psychic receives beautiful messages—or perhaps healing power. The guides and spirit co-workers of that psychic are moved by a better purpose.

The psychic must think of his or her development as a partnership. There must be the invisible helpers, or there is not the psychic power. In producing physical manifestations, it is evident that there is some force outside the psychic. If this is true of the physical manifestations, why is it not equally true of the mental manifestations?

That some chemical, or perhaps cellular, change occurs in the psychic's body, in the course of development, is evident. These subtle, and usually hidden, faculties of the soul, manifest through the form and mind incarnate only when the way has been opened. That channel is opened through some change in the bodies of the psychics.

This fact shows us that not only does the psychic have spirit helpers, but that time is required for development. All development is growth, and there is no growth without the element of time. Nothing grows all at once, and often forced growth is unhealthy growth.

NO GIFT CAN BE COMMANDED

The psychic is not capable of commanding his or her form of psychic development. This statement obtains in all talents and arts. No one can become an artist by desiring to be, without respect to study and practice. There must be the artistic talent to begin with. That gift

must belong to the soul. Then its cultivation will be fruitful.

The embryo psychic may say, "I have decided to sit for the trumpet. I have made up my mind to be a voice medium." That person may as well say, "I have decided to be an opera star. I am going to command that my voice be cultivated—and I shall succeed."

The true psychic accepts that which comes, and then tries to refine it by the right kind of development.

In this connection, it is well to issue a warning. In any psychic unfoldment, it is desirable to sit with a developed medium, where that is possible; or with others who have the same interest, sympathy and understanding. A low, undeveloped spirit may attach itself to a most beautiful earthly character. The individual either does not know how to repel such an unworthy co-worker, or does not know that it is well to do so.

In any kind of union, there is strength. When the budding forces of a novice are united with the stronger forces of a developed medium, there is likely to be a better, surer development.

Any effort to hasten, to force, crowd or otherwise push development, is likely to end in lack of development, or the wrong kind. Either is not desired by the person whose ambitions lie along the line of psychic unfoldment.

The tendency of a music pupil is to rush into public work as soon as he or she is able to play or sing fairly well. The better teachers know that this is wrong, that many a fine voice has been ruined by too early public singing, and that many budding talents have been nipped through too much ambition.

Whatever pertains to one form of talent, pertains to all forms.

Another point to bear in mind is that **REGULARITY** is essential. It is not the forced exercise that makes one strong, nor can it be the forced development that makes a psychic capable. It is not the irregular exercise that makes muscle, nor can it be the irregular sitting for development that encourages psychic unfoldment.

We must have methodical, regular, careful development if we are to have success—and with the development, understanding must be cultivated to develop as a machine, without knowledge of what is occurring, is worse than no development at all.

NO MORTAL IS SO GIFTED THAT HE OR SHE CAN SET ASIDE THE RESULT OF THE EXPERIENCE OF THOUSANDS WHO HAVE PURSUED THE SAME STUDY.

The person who thinks that he will do better and will prove the exception to

the rule, and will astound the world, is a fool.

There must be **INTEREST** in development. Once it becomes a dutiful thing, a burden, an objectionable procedure, it is harmful. Certainly it can produce no good results.

There must be interest in—real enjoyment in—any form of physical exercise if it is to be resultful. And the same rule—aye, the same **LAW**—applies to psychic unfoldment.

Above all else, the psychic is a human being. All human beings are subject to the same laws. Here and there we find one individual much brighter than the average, but never a person who has gained development without patience, perseverance and method.

While this article closes the series and the department, there will be many other articles in this magazine dealing with psychic development. It is a subject that can not be dismissed with a wave of the hand, or one book or one series of articles.

Many persons who desire to develop their psychic powers, wish to be shown the method. They object to being told the philosophy. But in all worth-while things, there must be understanding. To jump into any exercise without understanding the why and wherefore, would be to court injury or some other form of defeat.

There is no psychic who knows all about it. There is no person on earth who understands all there is to know about psychic unfoldment, or perhaps one per cent of the available knowledge.

It is important to know that some of the best mediums developed for many years before they did any public work. Some of them sat regularly once, twice or maybe three times a week, for seven, ten, fifteen or even twenty years before they gave a seance.

With such patience, such thoroughness to set the standard, how can any person have the temerity to say, or even to intimate, that he or she can become greater than the best known of Spiritualism in a few months or a few weeks?

All of these points pertaining to the psychic are important. They are fundamental. They can not be ignored, if success is to be attained. They belong down near the bed-rock foundation. Follow these suggestions, and whatever your form of development may be, it will be productive of better and more dependable, and more worthy results.

All of the articles that have comprised this series, merit frequent reading and much contemplation.

When you set out to be a developed psychic, find the right road, and then follow it. You will be happier, and your work will be better.

Press Comments and Criticism

A Department

Fairness and Unfairness of the Press Relative to Spiritualism and Psychic Matters

BIBLE IS GOD'S OUIJA BOARD

"The Ouija Board" was the subject of Evangelist Morris' message at the new Bethel church revival last night. The message was clear and forceful, and intended to set right those who have been deluded by the practices of "Spiritism," or so-called Spiritualism. The following are some of the statements made by the evangelist, says a Hamilton, Ohio, paper:

People usually have two reasons for seeking intercourse with the other world through familiar spirits, namely, first, they desire to know something about the life beyond and, second, they seek comfort in the loss of loved ones, through death. God has a Ouija board, namely, the Bible, through which we can find out all that God wants us to know concerning the hereafter, and which supplies abundant comfort in the loss of our friends. Many have not experienced the blessings of the Bible, because they have not inquired of the Bible as they do in spiritism. The person seeking help in seances must be fully yielded, having no mind of his own; even so, if people in sorrow would "let go and let God," and seek His comfort in the Scriptures, their hearts would be satisfied.

The living have never talked with the dead. They may have conversed at seances with familiar spirits, demon spirits, who are impersonating the departed, but never with the departed themselves. God does not allow it, as is clearly taught by Christ in the gospel incident of the rich man and Lazarus. God would not let one from the dead go to the rich man's brother on earth to warn them, but declared that Moses and the prophets, that is, the Bible, give them sufficient information. "If they hear not Moses and the prophets, neither will they hear if any from the dead should go to them."

God, in His word, forbids seeking after familiar spirits. Read Lev. 19-V-31, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God"; also Lev. 20-V-6, "The soul that turneth after such as have familiar spirits, and after wizards, I will even set my face against that soul, and will cut him off from among his people."

If our loved ones could return from the other life they would not do and tell the foolish things that occur at seances. They would not blow trumpets,

ring bells and put over other similar stunts. If they came from hell they, like the rich man in the gospel story, would want to warn us to seek to escape that place. They would have no thought of tomfoolery. If, on the other hand, they came from heaven, they would tell us of its glories and urge us to get there, rather than be concerned with insignificant questions of this present life.

The message of the evangelist was convincing and irrefutable from a scriptural and scientific standpoint. The evangelist dealt very largely with the scientific side of the subject at hand.

"God has given one spirit," the evangelist said, "with whom we can converse, namely, the Holy Spirit." His mission in the world is, "to convince the world of sin, righteousness and judgment, to show us things to come and to bring to our remembrance all things that Christ has taught." All that God wants us to know, concerning the present or the future, the Holy Spirit will teach us if we inquire of God's ouija board, the Bible. What the Holy Spirit does not teach is sin." Tonight, Mr. Moon will speak on the topic, "Why Are Things Topsy Turvey in the World?" The song service begins at 7:15.

* * * *

Like our own regular moon, this Rev. Moon, the evangelist, seems to hide one side of his mentality from the sun of truth.

"If they came from hell," Rev. Moon asserts, "they, like the rich man in the gospel story, would want to warn us to escape that place. If, on the other hand, they came from heaven, they would tell us of its glories and urge us to get there."

They tell us of its glories, Mr. Moon, and urge us to go to heaven and tell us, also, that such hell-fire, fear-mongers as you would do better preaching the love of God than you are doing preaching demonism. Acquaint yourself with the facts, Mr. Moon, or students might think that you are a waning moon—on your last quarter. And—they might be right.

* * * *

The New York Truth Seeker, in a recent issue, discusses the late Prof. Hyslop, whose character it extols highly. But it believes that Hyslop proved nothing, and left the mystery of death no less mysterious than before.

Well, others quite as competent to speak of his work think far otherwise,

people everywhere will learn what are.

is neglecting an overworked but vector in psychic matters. He the personal equation.

the mysteries of psychic phenomena ever happens when are in the presence of a many years ago a young character and good fam-

but let that pass, and town, developed into nial that Hyslop, I ever accused her of life, had a more insp. never exhibited out- than the Truth Seeker, never took, or would it mildly, weak in faith, seances. Nearly

Let men say what they see seances re- never been, and never will it always plated with entire cheerfulness appeared not priestcraft, as some foolish occurred, taught, that introduced the fear been used into the world. The fear is a ure and shadow thrown over the green p. worth of existence.

It is only through faith in immorta- sider- that life becomes endurable in the e days when shadows gather and earth sends forth no ray of light to cheer those poor mortals who are baffled by poverty, sickness and the vision of impending death. Without immortality life is only a vain show and the universe a hideous phantom. One can hold no nobler view of life if he believes that death is the end of man, for if death be the end, all human values perish in the grave.

There is a striking line by Matthew Arnold which runs:

"Hath man no second life? Pitch this one high."

But if we are unable to believe in a second life it is extremely difficult to pitch this one high. *The average man who thinks he is going to die like a brute is more likely than not to live as if he were a brute.*

It is true that a man of high type may live nobly without faith; but he also lives without inspiration, and without inspiration more than half his natural power is wasted. The case of Frederick Myers will serve as an excellent example. Myers was one of the greatest scholars of his day, yet he wasted years of his life writing verse which indicated that he was weary of life, and wished only for death, yet dreaded it. When he wrote that kind of verse he was a disbeliever in immortality.

Later in life he became a believer in a future life, through his psychic researches, and his new faith transformed his life. He quit writing morbid verses, he expressed no more gloomy views. He had found joy and peace, and did much splendid work.

In the transformation of Myers is found what may be called the power of an endless life. Many other instances of its power might be cited.

he is, with all such apparatus as he uses in his other mediums. He has used apparatus for a long and one thing is certain: He has, when he was with his friends.

One of his acts is to sit, stopped right in a straight line with a rope wound about him, the rope being tied by any stranger to the act. Then the curtains of the cabinet is drawn and the candles are lighted and the electric lights turned out.

When the curtains are drawn again, the audience sees Serrilla calmly smoking a cigarette, free from all rope, and the table in the cabinet, which was empty when last seen, is now set for a goodly meal.

Although there is no assistant to the actor, the audience can hear a woman's voice singing, and there is mysterious music from an unseen harp.

The curtains are then drawn again and when the actor is disclosed once more, he is heard as at first.

"A few words, lights, and some rustling curtains, best of black or dark velvet, and there you are," is his summary of the situation.

"How about the stories that Dr. Hyslop is talking to the living?" asked the reporter.

"Well, maybe he is. I don't believe it, however. You will notice that he is doing his so-called talking through mediums. And what I said in the beginning about mediums stands.

"Anyway, to take it from another angle, why should the spirits hover about on the stage of this other world and try to peek over the border?"

"How would you feel if some one hung around your house and tried to peek in at the windows upon your private life? You would have them arrested, if you didn't do something worse to them, wouldn't you? And this medium business makes me feel the same way."

Here we have a stage performer—a modern clown. He "gets past" with his act and assumes that he is the embodiment of wisdom. Could anyone short of a "nut" whose livelihood is gained by performing—like the trained bear—presume to the point of criticizing such men as Sir Oliver Lodge and Sir Wm. Crookes, whose discoveries of the electron immortalize them in the annals of memories and science?

Serrilla, the "humbly king," who is better removed from these great scientists than our moon is from the big star, discusses their intellects with a free abandon. Was there ever greater presumption? Who is he, the performer of stage tricks, to even treat the names of our scientists? What mad egotism has settled in his wild brain?

What he says about the apparatus which he furnishes to mediums is a self-evident lie. If he will supply us with a list of mediums—real mediums—using his tricks, and give us unquestioned evidence, we shall be pleased to publish the facts.

Doing his act on a stage, with the advantage of distance and lighting effects, and aided by devices that no one is invited to inspect, he says that he has the ability to "put it over" on our scientists! And by the same sign, the deniers of the under-world, to justify his false position, avers that he is every whit as decent as persons in good residential sections—and believes it!

The facts that come through mediumship—facts that can not be explained away by trickery—are swept into oblivion by this sage of lies, dog-curtains and foglights. His word must be accepted. If you doubt it, read his method of putting his statements before the reporter. He simply dismisses the subject! It is settled. His brain is the court of last resort in the world of intellect.

Barbers in high hats, and assailing grammar and intelligence alike, are the announcers of the majesty of brain and skill of such as Serrilla. They see him for a "time a throw," and probably not one out of a thousand of his audience would care to have him seated at their dinner tables. A son of the vaudeville circuit, he amuses men like Lodge and Crookes and Flammarion! His statements are as misleading and as untrue as his intelligence evidently is scanty. If he were in the class of those truly great men, he wouldn't be doing a two-bit turn in "vaudeville," but would be commanding the same respect which they command!

Frank Serrilla, the mountebank! May God forgive him! Such vast ignorance causes us to shrink from him. In his presence, wisdom is not and evidence is petty lacquer. To argue with one of his intelligence seems to be as much a waste of time as trying to wish the Mediterranean to dump its moist self upon the Sahara desert.

In time, Frank may learn—but likely not in this world. He who holds in contempt those at least fifty thousand years ahead of him in thought and experience, and resorts to such false statements about mediumship, belongs with the horse-traders and barkeeps!

And yet, Spiritualists, such a newspaper as *The Boston Globe* will feature him, and give credence and weight to his remarks.

In this age of intelligence, one is no greater offender than the other!

RUSSELLITE HOG-WALLOW

Denise this from *The Syracuse Post-Standard*:

Spirit mediums are an "abomination to the Lord" and the ouija board is an "instrument of damnation," W. E. Hudgings of New York told an audience of international Bible students in Oberlinster hall recently.

There is no such thing as communication with the dead because the dead are dead and even their thoughts have perished, the speaker said. Sir Oliver Lodge, Sir A. Conan Doyle and other scientific investigators of spiritism probably, he con-

tinued, are sincere in their efforts, but they are on the wrong track.

They, unconsciously, and the false mediums unconsciously, are in the hands of spirits who are using them to drive the world mad before they finally ditch the universe and bring the present era to an ignominious end.

The ouija board and the planchette and all other instruments, devices and methods are being used by superior intelligences who have aligned themselves with the devil in an effort to prove that he is right and that God is wrong, he declared.

Mr. Hudgings explained it this way:

"Soon after the fall of Adam some angels looked over the battlements of heaven and saw that the daughters of men were fair. Elected to have their heavenly estate they came down and took earth's daughters for their wives. The outcome was that the earth was peopled with a hybrid, wicked race. Things grew from bad to worse until the time of Noah, who was saved from the flood because he was the only one not contaminated with the evil spirits.

"With their defeat on that occasion the evil spirits withdrew to the nether regions, whence they are trying to delude the world with Spiritualism and all its accessories, and are succeeding in peopling the asylums with about half the total population of these institutions.

"These spirits can palm themselves off as a departed husband, or wife, and because of their superior intelligence can tell those who consult the ouija board or the planchette secrets which only were known to the dead and the consultants." His advice is to play safe and let Spiritualism in all its forms strictly alone, and to trust in the Bible and live by its word.

We do not attack religions, but whoever called the Russellites religionists? Creaking discordantly to prove that the soul dies, and that hell has the upper hand over heaven, and that God isn't big enough for the job, these poor deluded creatures huddle on. Hunt one up and take a good look at him, and then stop wondering about the kind of brain that will absorb such infamy!

St. Paul was evidently off his beat when he wrote his Epistles to the Corinthians—and others who have found goodness in God, and hope of a better deal hereafter than we get here, have read from the Scriptures what the Pastor Russell most has muffed.

These broad statements about demons coming to earth and marrying mortal women, and so on, without limit, tell the story of the tether-brained ninny who gives credence to such hysteria. If ever there was nightmare, it is in such statements that are purposeless and related to nothing on earth or in heaven.

Still, newspapers will give them space—which is something that Solomon might have added to the list of things which he professed to not understand!

HONEST OPINIONS

The *Chicago Daily Journal* is a newspaper that possesses an editorial writer who has some knowledge of Spiritualism. Most editorial writers have no knowledge of the subject. We reproduce a number of editorials from the Chicago newspaper, and while one of them mentions the caterpillar, we shall let that glory-bug ride rather than interfere with the discussion that chances to bring it in. The editorial comments are refreshing, after reading the mass of misunderstanding, not to say wilful bitterness, of so many newspapers. The editorials follow:

A good many years ago an American gentleman named Seybert died, leaving a sum of money for a commission to be appointed by the University of Pennsylvania for the purpose of studying the phenomena of modern spiritism. The commission was duly appointed, sessions were held with various mediums, and ultimately a report was made in which modern spiritism was denounced as a fraud.

All the members of that commission, with one exception, are dead today, but the report has recently been reprinted, and no doubt many who read it will be convinced that the report is quite in harmony with all the facts.

It should be borne in mind, however, that more than one commission in the past has made a report which later had to be set aside. There was a scientific commission in France which investigated the claims of Mesmer, the discoverer of hypnotism, and this commission reported that there was no such thing as hypnotism, it was then called Mesmerism, and that Mesmer was a fraud.

That sounds strange now. All the medical men of the world at least know today that hypnotism is a scientific fact. There are fake hypnotists traveling over the country, giving exhibitions, but hypnotism itself is not a fake. Some of the greatest physicians employ hypnotism in their medical practice.

Since the time of the Seybert commission a great deal has been learned in regard to the nature of mediums. There are plenty of frauds among them, but there are mediums who are not frauds. Thousands of experiments have been made upon them and with them, and not a few have stood the tests remarkably well.

What the phenomena manifested by them mean nobody knows, perhaps. But the phenomena are genuine. No person investigating mediums today would take the report of the Seybert commission too seriously. Those who belonged to it were good and earnest-minded men, but they did not quite understand their business.

* * *

When O. Henry was asked whether he believed in a future life, he replied with the following bit of doggerel:

"There was a dog whose name was Rover,
And when he died he died all over."

Probably that expresses the view of the average man of our time. A future life is regarded by multitudes as an impossibility. Yet there is not a man who has not seen with his own eyes a demonstration of a kind of future life, for he has observed the caterpillar crawling along the ground, and knows that the caterpillar dies as a caterpillar to come to life later—in some instances two or three years later—as a brilliant butterfly which wings its flight through the air. It is the same creature, yet how marvelous the transformation.

It is true that some persons do not believe in the existence of clairvoyance—but what of that? There are persons who do not believe in the existence of hydrophobia in dogs. In the one case they have never seen an instance of clairvoyance; in the other they have never seen an instance of hydrophobia. Such persons will believe in nothing that they have not seen, and usually fall a victim to the first bunco man who comes in contact with them.

But clairvoyance is accepted as a fact by all persons who have investigated the subject, just as hypnotism is.

What clairvoyance is, it is hard to say, but a genuine clairvoyant can see things that transpire thousands of miles away. Most of them profess to be able to look beyond the boundaries of the earth and to perceive that "undiscovered country" to which men go after death.

Whether they can or not, none who is not a clairvoyant can either prove or disprove; but if a clairvoyant proves to be correct when he tells us of distant earthly things, it is at least probable that he is not altogether at fault when he speaks of matters that lie beneath the surface of physical life.

In clairvoyance, in clairaudience, in many a phenomenon of the unconscious or sub-conscious mind, there is found a hint of a life for man which shall succeed the life of his present.

If man were as petty a creature as the materialists say he is, these hints would never have been discovered. But these hints are enough to make any intellectually honest man indorse the exclamation of Hamlet to Horatio: "There is more in heaven and earth, Horatio, than is dreamt of in your philosophy."

* * *

Joseph F. Rinn, who appears to have money to burn, as the saying used to go, has offered a reward of \$5,000 to any medium who will give him the life histories of dead relatives of three masked persons whom he will bring to the medium, or read an open page of a book placed behind the medium. Rinn says that he has known "psychics" for a period of thirty-five years, and that he has never received any proofs from them of the kind that they profess to give.

It is not likely that his offer will bring him any, either. But, then, Rinn does not expect it will. He says that his experience has taught him that all mediums are frauds, and he has put up the money so

that people everywhere will learn what frauds they are.

Mr. Rinn is neglecting an overworked but still valid factor in psychic matters. He has forgotten the personal equation.

It is one of the mysteries of psychic phenomena that nothing ever happens when certain persons are in the presence of a medium. A good many years ago a young woman of excellent character and good family in a New England town, developed into a medium. Nobody ever accused her of being a fraud, for she never exhibited outside her home, and she never took, or would have considered taking, a penny from anyone who came to her seances. Nearly everyone who attended these seances reported wonderful tales. Yet it always happened that if a certain man appeared at one of the seances nothing occurred.

Of course, this explanation has been used ten thousand times to excuse failure and cover fraud. Nevertheless, it is worth something and will be taken into consideration by a fair-minded investigator.

* * *

The Polynesians have a peculiar habit in dealing with their gods. They worship them, of course, even though their gods are but idols which they have placed on pedestals. But once a year or so, when things have not been going quite well with them, they pull their gods down from their pedestals and administer to them a sound thrashing. Their theory, apparently, is that, if their gods are well beaten they will be more considerate in the future.

It is a far cry from Polynesia to America, but one is reminded of Polynesia, when an article in an eastern newspaper informs the reader that it is a violation of law in America to print certain portions of the Bible by themselves, and that men have been punished in the courts for doing so and for quoting in their own writings certain sentences from the Bible.

Since Americans are usually taught to regard the Bible as the word of God, one can only wonder whether the American courts are trying to punish God for putting certain things into the Bible or not.

The Polynesians do not treat their gods worse. Of course those portions of the Bible which may not be reprinted separately from the Bible, or quoted, would be regarded as obscene if found elsewhere. The old Hebrews, like all the other ancient peoples, had the habit of calling a spade a spade, and they did not idealize prominent men in the modern fashion. If King David or King Solomon, or some other big man, didn't quite live up to the ten commandments, the biblical historians let the fact be known. But an American must be careful how he quotes from his sacred book or the courts will get after him.

There is a strange element of inconsistency between the popular regard for the Bible and the rulings of certain judges, but consistency is about the last thing on earth that an intelligent person expects to find nowadays.

he also tests out such apparatus as he manufactures for other magicians. He has made straitjackets for a dozen and one actors, including Houdini, whom he numbers among his friends.

One of his acts is to sit, strapped tight in a straitjacket with a rope wound about him, the rope being tied by any stranger to the act. Then the curtain of the cabinet is drawn and the candles are lighted and the electric lights turned out.

When the curtains are drawn again, the audience sees Serrilla calmly smoking a cigarette, free from all rope, and the table in the cabinet, which was empty when last seen, is now set for a goodly meal.

Although there is no assistant to the actor, the audience can hear a woman's voice singing, and there is mysterious music from an unseen banjo.

The curtains are then drawn again and when the actor is disclosed once more, he is bound as at first.

"A few weird lights, and some rustling curtains, best of black or dark velvet, and there you are," is his summary of the situation.

"How about the stories that Dr. Hyslop is talking to the living?" asked the reporter.

"Well, maybe he is. I don't believe it, however. You will notice that he is doing his so-called talking through mediums. And what I said in the beginning about mediums stands.

"Anyway, to take it from another angle, why should the spirits hover about on the stage of this other world and try to peek over the border?"

"How would you feel if some one hung around your house and tried to peer in at the windows upon your private life? You would have them arrested, if you didn't do something worse to them, wouldn't you? And this medium business makes me feel the same way."

* * *

Here we have a stage performer—a modern clown. He "gets past" with his act and assumes that he is the embodiment of wisdom. Could anyone short of a "nut" whose livelihood is gained by performing—like the trained fleas—presume to the point of criticising such men as Sir Oliver Lodge and Sir Wm. Crookes, whose discoveries of the electron immortalize them in the annals of memories and science?

Serrilla, the "hand-cuff king," who is farther removed from those great scientists than our moon is from the dog star, discusses their intellects with a fine abandon. Was there ever greater presumption? Who is he, the performer of stage tricks, to even breathe the names of our scientists? What mad egotism has settled in his addled brain?

What he says about the apparatus which he furnishes to mediums is a self-evident lie. If he will supply us with a list of mediums—real mediums—using his tricks, and give us unquestioned evidence, we shall be pleased to publish the facts.

Doing his act on a stage, with the advantage of distance and lighting effects, and aided by devices that no one is invited to inspect, he says that he has the ability to "put it over" on our scientists! And by the same sign, the denizen of the under-world, to justify his false position, avers that he is every whit as decent as persons in good residential sections—and believes it!

The facts that come through mediumship—facts that can not be explained away by trickery—are swept into oblivion by this sage of flies, drop-curtains and footlights. His word must be accepted. If you doubt it, read his method of putting his statements before the reporter. He simply dismisses the subject! It is settled. His brain is the court of last resort in the world of intellect.

Barkers in high hats, and assaulting grammar and intelligence alike, are the announcers of the majesty of brain and skill of such as Serrilla. They see him for a "dime a throw," and probably not one out of a thousand of his audiences would care to have him seated at their dinner tables. A son of the vaudeville circuit, he analyzes men like Lodge and Crookes and Flammarion! His statements are as misleading and as untrue as his intelligence evidently is scanty. If he were in the class of those truly great men, he wouldn't be doing a two-bit turn in "vodville," but would be commanding the same respect which they command!

Frank Serilla, the mountebank! May God forgive him! Such vast ignorance causes us to shrink from him. In his presence, wisdom is rot and evidence is petty larceny. To argue with one of his intelligence seems to be as much a waste of time as trying to wish the Mediterranean to dump its moist self upon the Sahara desert.

In time, Frank may learn—but likely not in this world. He who holds in contempt those at least fifty thousand years ahead of him in thought and experience, and resorts to such false statements about mediumship, belongs with the horse-traders and barkeepers!

And yet, Spiritualists, such a newspaper as *The Boston Globe* will feature him, and give credence and weight to his remarks.

In this rape of intelligence, one is no greater offender than the other!

* * *

RUSSELLITE HOG-WALLOW

Peruse this from *The Syracuse Post-Standard*:

Spirit mediums are an "abomination to the Lord" and the ouija board is an "instrument of damnation," W. F. Hudgings of New York told an audience of international Bible students in Oberlander hall recently.

There is no such thing as communication with the dead because the dead are dead and even their thoughts have perished, the speaker said. Sir Oliver Lodge, Sir A. Conan Doyle and other scientific investigators of spiritism probably, he con-

tinued, are sincere in their efforts, but they are on the wrong track.

They, unconsciously, and the fake mediums unconsciously, are in the hands of spirits who are using them to drive the world mad before they finally ditch the universe and bring the present era to an inglorious end.

The ouija board and the planchette and all other instruments, devices and methods are being used by superior intelligences who have aligned themselves with the devil in an effort to prove that he is right and that God is wrong, he declared.

Mr. Hudgings explained it this way:

"Soon after the fall of Adam some angels looked over the battlements of heaven and saw that the daughters of men were fair. Electing to leave their heavenly estate they came down and took earth's daughters for their wives. The outcome was that the earth was peopled with a hybrid, wicked race. Things grew from bad to worse until the time of Noah, who was saved from the flood because he was the only one not contaminated with the evil spirits.

"With their defeat on that occasion the evil spirits withdrew to the nether regions, whence they are trying to debase the world with Spiritualism and all its accessories, and are succeeding in peopling the asylums with about half the total population of those institutions.

"These spirits can palm themselves off as a departed husband, or wife, and because of their superior intelligence can tell those who consult the ouija board or the planchette secrets which only were known to the dead and the consultants." His advice is to play safe and let Spiritualism in all its forms strictly alone, and to trust in the Bible and live by its word.

* * *

We do not attack religions, but whoever called the Russellites religionists? Croaking discordantly to prove that the soul dies, and that hell has the upper hand over heaven, and that God isn't big enough for the job, these poor deluded creatures babble on. Hunt one up and take a good look at him, and then stop wondering about the kind of brain that will absorb such infamy!

St. Paul was evidently off his beat when he wrote his Epistles to the Corinthians—and others who have found goodness in God, and hope of a better deal henceforth than we get here, have read from the Scriptures what the Pastor Russell mob has muffed.

These broad statements about demons coming to earth and marrying mortal women, and so on, without limit, tell the story of the tether-brained ninnies who give credence to such hysteria. If ever there was nightmare, it is in such statements that are purposeless and related to nothing on earth or in heaven.

Still, newspapers will give them space—which is something that Solomon might have added to the list of things which he professed to not understand!

HONEST OPINIONS

The *Chicago Daily Journal* is a newspaper that possesses an editorial writer who has some knowledge of Spiritualism. Most editorial writers have no knowledge of the subject. We reproduce a number of editorials from the *Chicago* newspaper, and while one of them mentions the caterpillar, we shall let that glory-bug ride rather than interfere with the discussion that chances to bring it in. The editorial comments are refreshing, after reading the mass of misunderstanding, not to say wilful bitterness, of so many newspapers. The editorials follow:

A good many years ago an American gentleman named Seybert died, leaving a sum of money for a commission to be appointed by the University of Pennsylvania for the purpose of studying the phenomena of modern spiritism. The commission was duly appointed, sessions were held with various mediums, and ultimately a report was made in which modern spiritism was denounced as a fraud.

All the members of that commission, with one exception, are dead today, but the report has recently been reprinted, and no doubt many who read it will be convinced that the report is quite in harmony with all the facts.

It should be borne in mind, however, that more than one commission in the past has made a report which later had to be set aside. There was a scientific commission in France which investigated the claims of Mesmer, the discoverer of hypnotism, and this commission reported that there was no such thing as hypnotism, it was then called Mesmerism, and that Mesmer was a fraud.

That sounds strange now. All the medical men of the world at least know today that hypnotism is a scientific fact. There are fake hypnotists traveling over the country, giving exhibitions, but hypnotism itself is not a fake. Some of the greatest physicians employ hypnotism in their medical practice.

Since the time of the Seybert commission a great deal has been learned in regard to the nature of mediums. There are plenty of frauds among them, but there are mediums who are not frauds. Thousands of experiments have been made upon them and with them, and not a few have stood the tests remarkably well.

What the phenomena manifested by them mean nobody knows, perhaps. But the phenomena are genuine. No person investigating mediums today would take the report of the Seybert commission too seriously. Those who belonged to it were good and earnest-minded men, but they did not quite understand their business.

* * *

When O. Henry was asked whether he believed in a future life, he replied with the following bit of doggerel:

"There was a dog whose name was Rover,
And when he died he died all over."

Probably that expresses the view of the average man of our time. A future life is regarded by multitudes as an impossibility. Yet there is not a man who has not seen with his own eyes a demonstration of a kind of future life, for he has observed the caterpillar crawling along the ground, and knows that the caterpillar dies as a caterpillar to come to life later—in some instances two or three years later—as a brilliant butterfly which wings its flight through the air. It is the same creature, yet how marvelous the transformation.

It is true that some persons do not believe in the existence of clairvoyance—but what of that? There are persons who do not believe in the existence of hydrophobia in dogs. In the one case they have never seen an instance of clairvoyance; in the other they have never seen an instance of hydrophobia. Such persons will believe in nothing that they have not seen, and usually fall a victim to the first bunco man who comes in contact with them.

But clairvoyance is accepted as a fact by all persons who have investigated the subject, just as hypnotism is.

What clairvoyance is, it is hard to say, but a genuine clairvoyant can see things that transpire thousands of miles away. Most of them profess to be able to look beyond the boundaries of the earth and to perceive that "undiscovered country" to which men go after death.

Whether they can or not, none who is not a clairvoyant can either prove or disprove; but if a clairvoyant proves to be correct when he tells us of distant earthly things, it is at least probable that he is not altogether at fault when he speaks of matters that lie beneath the surface of physical life.

In clairvoyance, in clairaudience, in many a phenomenon of the unconscious or sub-conscious mind, there is found a hint of a life for man which shall succeed the life of his present.

If man were as petty a creature as the materialists say he is, these hints would never have been discovered. But these hints are enough to make any intellectually honest man indorse the exclamation of Hamlet to Horatio: "There is more in heaven and earth, Horatio, than is dreamt of in your philosophy."

* * *

Joseph F. Rinn, who appears to have money to burn, as the saying used to go, has offered a reward of \$5,000 to any medium who will give him the life histories of dead relatives of three masked persons whom he will bring to the medium, or read an open page of a book placed behind the medium. Rinn says that he has known "psychics" for a period of thirty-five years, and that he has never received any proofs from them of the kind that they profess to give.

It is not likely that his offer will bring him any, either. But, then, Rinn does not expect it will. He says that his experience has taught him that all mediums are frauds, and he has put up the money so

that people everywhere will learn what frauds they are.

Mr. Rinn is neglecting an overworked but still valid factor in psychic matters. He has forgotten the personal equation.

It is one of the mysteries of psychic phenomena that nothing ever happens when certain persons are in the presence of a medium. A good many years ago a young woman of excellent character and good family in a New England town, developed into a medium. Nobody ever accused her of being a fraud, for she never exhibited outside her home, and she never took, or would have considered taking, a penny from anyone who came to her seances. Nearly everyone who attended these seances reported wonderful tales. Yet it always happened that if a certain man appeared at one of the seances nothing occurred.

Of course, this explanation has been used ten thousand times to excuse failure and cover fraud. Nevertheless, it is worth something and will be taken into consideration by a fair-minded investigator.

* * *

The Polynesians have a peculiar habit in dealing with their gods. They worship them, of course, even though their gods are but idols which they have placed on pedestals. But once a year or so, when things have not been going quite well with them, they pull their gods down from their pedestals and administer to them a sound thrashing. Their theory, apparently, is that, if their gods are well beaten they will be more considerate in the future.

It is a far cry from Polynesia to America, but one is reminded of Polynesia, when an article in an eastern newspaper informs the reader that it is a violation of law in America to print certain portions of the Bible by themselves, and that men have been punished in the courts for doing so and for quoting in their own writings certain sentences from the Bible.

Since Americans are usually taught to regard the Bible as the word of God, one can only wonder whether the American courts are trying to punish God for putting certain things into the Bible or not.

The Polynesians do not treat their gods worse. Of course those portions of the Bible which may not be reprinted separately from the Bible, or quoted, would be regarded as obscene if found elsewhere. The old Hebrews, like all the other ancient peoples, had the habit of calling a spade a spade, and they did not idealize prominent men in the modern fashion. If King David or King Solomon, or some other big man, didn't quite live up to the ten commandments, the biblical historians let the fact be known. But an American must be careful how he quotes from his sacred book or the courts will get after him.

There is a strange element of inconsistency between the popular regard for the Bible and the rulings of certain judges, but consistency is about the last thing on earth that an intelligent person expects to find nowadays.

Miscellaneous Mention

Items of Interest Gathered From Here and There About Spiritualists and Spiritualism.

GOOD NEWS FROM A LIVE ORGANIZATION

Being a part of a letter received from Dr. W. F. Shepherd, Jr., President of the First Church of Psycho-Science of Cincinnati:

"It does me more good to deluge you with good news than I am sure it does you good to receive it, regardless of the fact that you are an extremely busy man.

"On November 5th I mailed you a check covering order for one subscription to COMMUNICATION, and 24 copies of the November issue as a try-out. To cut a long story short, all of the issues went like 'hot cakes' after the services last night. I am so well pleased with my venture, and we received so many compliments, that I am enclosing check covering order for 25 more copies of the November issue, as well as two yearly subscriptions to COMMUNICATION; and a first order (I am sure we will need more) for fifty copies of the December number; also an order for a copy of your new and worthy book, 'The Master Key of The Scriptures.'

"Our subjects were somewhat deeper last night than usual, the titles being 'The Higher Law' for the student class, and 'The Creator' from Genesis, 2:4. The Scripture reading was the 4th Chap. 1 Peter. We had a large attendance, many new intelligent faces, and all listened with very attentive ears. One of the prominent business men of Cincinnati presented the church with a check for fifty dollars, and after the services told me he had never heard or read such a beautiful discourse on Universe and Astronomy. He insisted on my seeing that he received a copy of the lecture, for his own study and to show to his friends."

We would say to the leaders of other churches, "Go thou and do likewise." Have capable speakers, see that their lectures are worth while, sell COMMUNICATION and the good books this organization publishes. As agents for our magazine and books any church will be able to earn commissions sufficient to defray a large part of expenses.

FROM STERLING CIRCLE CLEVELAND, OHIO

Mr. John Gale, 2194 West 104th St., Cleveland, sent us some interesting information about the activities of the Sterling Circle, which appears to be a very active and progressive organization, doing much good for Spiritualism. Mr. Gale tells of important cases of healing and assures us that those in need of healing will find the Sterling Circle workers ready and willing. He also speaks of public trumpet seances and encloses a poem which we here reproduce. The information was given that it is "a little poem, written by one of our crowd, the first he has tried and has only been a Spiritualist a few months."

While you're thinking, idly thinking,
Of the many things gone wrong,
Give a good thot to some loved one
That has joined the mighty throng.
Make a practice of this daily,
And you'll soon receive the love,
And the guidance of those dear ones
Who have gone from you—above.

They will help you through this earth life,
If a kindly thot you'll give,
They will guide you and protect you
Just as surely as you live.
Have a good thot for your neighbor,
And for all those whom you meet,
Just return good for all evil,
Your reward will be a treat.

While your loved ones are progressing,
To a place called higher planes,
Give them good thots and most surely
This possession they will gain.
From the highest plane comes power
That will shake a mountain top;
Have good faith and all your sickness
And afflictions, they will stop.

Last of all, dear friends, I ask you,
Have good thots for those above,
Be always truthful, always honest,
Fill your hearts with purest love.
Angel bands will guide you onward,
All your goodness they behold,
The reward they'll surely bring you,
Will be doubled, yea, twofold!

—R. ENDSLEY.

FROM THE JACKSON MEMORIAL

The Jackson Memorial is the church where the door stands open to all, regardless to creed, color or nationality. And all the above named always find much consolation when they enter the doors. Brother John L. Jackson, who needs no introduction to the public, is the founder, and the church is dedicated to his mother, Melvina Jackson. He does not devote his time solely to his church, for he is a man who is reaching out for many other things that is helpful to humanity. He is very much interested in prison work, especially the Eastern State penitentiary. He never fails to find his way there on Sunday mornings to carry a message in song to the shut-ins. He is also the founder and president of the Philadelphia Spiritualist Association and the missionary for the National Spiritual Alliance of the United States of America. Mr. Jackson is a man that never says no to any one who seeks him for aid, as he well remembers the word, "as you sow, that shall you reap." A man that never seeks to injure any one, but will always hold them up, with a spiritual word of kindness. May God's blessings ever rest on the Jackson Memorial, its founder and president, and may every one that worship there find much joy, peace and consolation. For this is the house of prayer. My soul shall make her boast of the Lord; the troubled shall hear thereof, and be glad. Oh, taste and see the truth is real, it is true, and it is manna to the hungry souls that worship there.

MY AMBITION

COMMUNICATION,
Friends of Truth:

Your December number just at hand, through the W. T. Stead Center of Providence, R. I. I am completely carried away with its contents. I have been a worker for the Cause for more than twenty years, and I take this opportunity of wishing you "Good Speed" and a prosperous New Year. Also enclosed two copies of inspiration,

which, if you believe worthy of your publication, use them at your convenience.

Incidentally find enclosed check for two dollars for one year's subscription to COMMUNICATION, beginning January, 1921.

Yours for success,

ALBY WOOD.

51 Crawford St., Cranston, R. I.

Realizing that each individual is created in the image of GOD, I realize as an individual that I have a *special mission* in life. A great trust is embodied in me. It behooves me to know, to seek, with all earnestness and sincerity, my work; first, by being true to myself. If true to self I shall be true to ALL BEING.

My ambition is to live the life in harmony with Natural Law. At-oneness with the Law gives me desires that are real. Achievement embryonic in my being yet to unfold into completeness. My only way of knowing God's will as to myself; submission to the Law; reaching me from within and not without. The consciousness of the Dominant Power within me, is the possession of whatsoever of GOOD I desire. My ambition, by being calm, peaceful, receptive of the Law, I shall know my special work and hold steadfast to it.

While serving self I serve not the conscious, minus, selfish entity. But in harmony with His Law, I serve the subconscious, plus entity, impersonal self that is related to *all* life, to all beings, to all substance in the vast universe.

My ambition in this cycle of my individual growth; that I can do the greatest amount of good, to the thinking, feeling, suffering forms of life as expressed in this cycle of progress. Knowing full well, the great law of compensation "Whatsoever a man soweth, that also shall he reap."

My harvest be: The emancipation of conscious self, minus entity; from fear, hate, disease, worry, jealousy and sensuality into a peaceful, healthful, serene, dominant spirit in this cycle of God's realm, ere I am transited to the astral side.

ALBY WOOD.

DIVINE PRAYER

(Select a quiet place, repeat this prayer aloud and then go into silence and meditate. Ask for knowledge, strength and Divine Guidance. It will help you.)

I live in the Eternal realization that I am one of God's children, and that my Spirit is endowed with Divine Power and Eternal LIFE.

I know that being created in the likeness of His own image and endowed with His divine gifts, I am absolute master over my physical body and the physical world about me, if I so WILL; and I DO SO WILL.

I have absolute faith in TRUTH; that knowledge is power, and in unity is strength, and I try to live up to my faith, by seeking knowledge at all times, and uniting with my fellow men and women in all movements that are for good and GOD.

I realize that I ALONE am responsible for any sickness and sadness that befalls me; that any such conditions are the results of my own ignorance of Truth, and the evil thoughts that I entertain; as well as my willful violation of the laws govern-

ing the universe. I further realize that by thinking only GOOD THOUGHTS for self and all humanity, and by always seeking more knowledge of Truth and living in accordance with God's Commandments, I will attract Like Forces of the universe, and health, happiness and success in full measure and overflowing will be my just reward.

I thank God that I live and that I have eternal life; I thank the Guardian Angels and the other unseen forces of God's world for their assistance in all my efforts for Good and the Upliftment of Humanity.

I constantly throw out the following THOUGHT PRAYER. (For thoughts are the living expressions of the real self—the real "I AM.")

I pray that God's blessings may at all times be bestowed upon His children and all the other expressions of Life throughout the universe; that health, happiness and prosperity be the just reward of ALL, for their worthy efforts and Good Thoughts; that God's will be done, now and forevermore. Do ye likewise. AMEN.

W. F. SHEPHERD, JR.

Glendale, O. Healer, Reader, Teacher. Absent treatments given when requested.

EARNEST WORKERS

I am giving you an account of the work we are doing here, in this little place, and if you will publish this in your wonderful magazine, COMMUNICATION, we will be greatly obliged. Bro. Dr. A. M. G. Wheeler, President of the National Spiritual Alliance Church of Oklahoma, W. S. A., came here and helped us organize the First Spiritualist Church of Shamrock, Okla.

We have twenty members with prospects of more. Dr. Wheeler is a wonderful medium, giving Trumpet both in the light and dark, also slate writing, and is also a wonderful inspirational and trance lecturer. My daughter, Mrs. C. B. Williams, is a fine trumpet medium. My work being inspirational and semi-trance lecturer and as leader of the society here, we intend and will make it a success. Desiring the help and co-operation of all good mediums passing our way.

We thank you.

MRS. IDA L. PLUMB.

P. O. Box 505, Shamrock, Okla.

TO PROVE SPIRIT POWER

This poem spelling Communication came to me November 11, 1920. The word spells down the column.

Come one, come all, and understand,
Our Lord, our God, and His command,
Make joy, make peace, to sad hearts come
Make love rule hearts of every one.
Unite and be of one accord
No respective persons, saith the Lord.
In serving God be pure in heart,
Come into light and make a start,
And see what gift that you possess.
To help some one to happiness.
In words, in deeds, in spirit power,
Our God will help you that same hour.
Now covet best that gift he gives
—Communicate, for man still lives.

ALBERTA HILL DAVIS.

1429 Central Ave., Cincinnati, O.

A NEW HEALER

Mr. Lloyd K. Jones:

You will likely be interested to know I have qualified as a Healer, Lecturer and Teacher, and after thrice being requested to make application for my Certificate of Graduation by Dr. Andrew Jackson Davis, from the spirit side of life, I did so.

Last Sunday the president of our church presented me with my certificate from the Mother Church, so that I am now entitled to practice what I preach, having both the

protection of the church and the laws of the State of Ohio.

I thought you would be interested in the inspired prayer I received today, for my patients to read aloud just before sitting for absent treatment.

Ever sincerely yours, in Truth,

W. F. SHEPHERD, JR.

Glendale, Ohio.

GOT GOOD RESULTS

Dear Sir:

I received my spirit photo, which is wonderful. I recognized some of the faces at once and one photo has Booker T. Washington and he is one of my guides, and I can not put in words how much I want to thank COMMUNICATION and Dr. Keeler for them.

Thanking you again and wishing you all the greatest of success, I am,

Sincerely yours,

MRS. ELIZABETH HARBORD.

814 N. Columbus St., Alexandria, Va.

TAUGHT PAINTING BY SPIRIT ARTISTS

From Fannie Webb Harrison of 1304 Alhina Ave., Berkeley, California, we received a very nice little painting of Mr. W. T. Stead, the guiding spirit of this organization. It shows Mr. Stead in the pose of the photographic reproduction found in our book, "God's World."

The artist tells us that she never had any instruction from painters or art schools of earth but that she was taught by artists of spirit. Judging from the excellent likeness she produced of Mr. Stead we must admit that the spirit artists did very well with their earth pupil.

According to Mrs. Harrison, her brother (in spirit) came to her in a seance and gave to her his old paint box and instructed her to begin to paint but not to take any lessons from earth painters. He promised her that he would bring to her assistance spirit teachers who had been the world's greatest painters.

MEDIUMS—SHOW WHAT YOU CAN DO

Here is a letter we received from an earnest young Spiritualist who desires to find his mother from whom he has been separated since babyhood. It affords mediums a chance to show what they can do in finding lost persons.

Let us see what can be done to reunite this mother and son. The letter is interesting—read it:

22 Starkey Ave., Attleboro, Mass.

Editor COMMUNICATION:

I am writing to ask if you will assist me

in finding some of my people. You see, mother left father, Glenn, my brother, and myself and went away when I was a little fellow. I think I must have been about four years of age. Glenn was a baby.

My father and Glenn are now in spirit and have been for sixteen years or more. I am alone in the world as far as I know. I was born in New York City in the year 1895; at least that is the record the state gave me. I have an uncle living in the West. He is a half brother to my father. He has written me all he knew, which was very little. He gave me mother's photo and said I had an older brother somewhere, but he does not know anything about him.

My mother's name was Unice, and my father was Edward Billings. I believe he was a printer by trade. My mother must have had excellent reasons for leaving us. By the picture she has a dear face and I long to see her or to know something about her and I believe the spirit-world can and will help me. Some way I feel she still lives in the earth plane. I am now 25 years of age and unmarried. I live with people who are Spiritualists and subscribe to COMMUNICATION. My name is Fred Marshall Billings.

If you will insert this letter in your paper, I shall be deeply grateful to you and will do all in my power to help COMMUNICATION. I hope any one who reads this, that may know or have known in the past, any of my people, may communicate with me at the address given. I have never asked assistance before.

Thanking you in advance and wishing you and COMMUNICATION every success, I am,

Very faithfully yours,

FRED M. BILLINGS.

A NEW CHURCH

The Dr. A. B. Rush Center, Educational Spiritualist Church, opened its own church building the first Sunday in January. The address is Seventh and Orville streets, Kansas City, Kansas. Mr. W. E. Hart, the Pastor, who also conducts a popular message corner in COMMUNICATION, says that "Pal," his nephew, will now be selling more of our books and taking more subscriptions for COMMUNICATION.

The Independent Church of Modern Spiritualism
A. I. U. Hall, 127 South Main Street
Meetings Sundays 3 and 7:30

REV. E. CROOKALL

Reading Daily

10 to 12 A. M., 2 to 6 P. M. except
Saturdays and Sundays

301 S. Boulevard, Firestone Park S. Akron, Ohio

PSYCHO-SCIENCE MESSENGER

The Magazine of Enlightenment

NEWSY—EDUCATIONAL—UPLIFTING—INSPIRING

Send in your news articles, advertisements and subscriptions to this magazine, which is dedicated to the elevation of the grandest cause of all—Spiritualism.

Official organ of the Psycho-Science Organization.

PSYCHO-SCIENCE PUBLISHING CO.

CINCINNATI, OHIO

COMMUNICATION

Reading, Pa.

Second Spiritualist Church Odd Fellows Temple.

Cor. Eighth and Franklin Streets
Chartered by Pa. Spiritualists Assn.

An Auxiliary of the N. S. A.

Rev. Sada Louise Hand, Minister
231 Clymer St. Bell Tel. 645-R

Chicago, Ills.

The Arion Psychic Research Center Inc.

Rev. Janette E. Erion,
Founder and President.

Services Sunday 8 P. M.
The First Arion Spiritualist Church
Lectures—Messages—Healing
447 Roslyn Place

Chicago, Ills.

The Lily of the Valley Spiritualist Church

1928 North Clark St.

Rev. Catherine A. Bell, Pastor
Wednesdays at 8 P. M.

Chicago, Ills.

The Radiant Spiritualist Church 2839 McLean Ave.

Rev. Albert G. Rider, Pastor
Services Sundays 3 and 8 P. M.
Lectures—Messages

Kansas City, Kansas

Dr. A. B. Rush Center

Every Sunday and Wednesday at 8 P. M.
Seventh and Orville Streets
Sundays: Lecture and Message Service.
Wednesdays: Message and Test Circles,
Cabinet Manifestations Through

W. E. Hart, Pastor

The first and third Sunday of each month
Pastor's Residence: 1964 Thompson St.

Denver, Colorado

415 Tabor Grand Bldg.

Universal Truth Center Church

Rev. Nancie V. Simmons

Sunday School, 10 a. m.; Sermon, 11 a. m.
Bible Study Classes Wednesday 2 and 7 p. m.
Psychic Research Class Wednesday 8 p. m.
Free Healing Service daily 12 to 1 o'clock.

The Spiritual Temple of Truth

Mrs. Julia A. England, Founder and Leader
2440 W. Chicago Ave.

Church: Logan Square Auditorium
CHICAGO, ILLINOIS

FIRST CHURCH PSYCHO-SCIENCE, ODD FELLOWS TEMPLE

Seventh and Elm Streets
Every Sunday Evening at 7:45

Class, 7:15 P. M.
CINCINNATI, OHIO

"SCIENCE OF TRUTH CHURCH"

739-41 Minnesota Ave., Kansas City, Kan.
Meets every Sunday and Thursday at 8 P. M.
Thursday, Message Service. Sunday,
Lecture and Messages.

E. G. Chappell, Pastor
E. E. Smith
Associate Pastor

Philadelphia, Pa.

Universal Spiritualist Brotherhood Church

Miss Anna K. Rose, President

Sunday evening service 8 p. m., Scandi-
navian Hall, 1213-1215 W. Girard Ave.
Tuesday and Friday evening services,
2927 Oxford St.
Chartered by P. S. A.

Denver, Colorado

Two meetings are held each Sunday by the Independent Spiritualist Congregation OF DENVER

11 a. m. and 8 p. m.
Spiritualist literature for sale. Good music.
Circle messages in the evening.
UPPER HOWE HALL, 1548 California St.
Minister: Miss Emma Lee

Second Illinois Church

ORDER OF FRATERNAL SPIRITUALISTS

Lake Shore Hall

3177 Broadway, cor. Belmont Ave.

CHICAGO, ILLINOIS

The Chicago Society for Psychic Research

FOR SCIENTIFIC INVESTIGATION SOLELY
First and Third Wednesdays of Each Month
At 2:00 P. M.

Room 613 Masonic Temple
CHICAGO, ILLINOIS

FELICIA E. HOWES, President
JESSIE M. SEELY, Associate Director

FIRST SPIRITUALIST TEMPLE

ELKS' TEMPLE DETROIT, MICHIGAN

Pastor, Thomas Grimshaw

Assistant Pastor, Mae Taylor

President, Harold G. Steele

Lecture and Communion, 7 P. M. Sunday.
Lyceum and Adult Class, 12 M. Sunday.
Midweek Mission and Communion, 8 P. M.
Wednesday. Psychology Class, 8 P. M.
Monday. Mediumship Class, 8 P. M. Fri-
day. Cass and LaFayette Streets

THE SPIRITUAL SCIENCE CHURCH

Pittsburg, Kansas

Dr. V. J. Van Zandt-Rowe, Pastor
and Message-Bearer

Harry Nelson, President

Address Dr. Van Zandt-Rowe,
111 E. Adams St. PITTSBURG, KAN.

Office Hours, 2 to 8:30 P. M. Only
Church 160 West 132d St.

Moses Hall Thursdays and Sundays

Prof. Wm. H. Louis

Spiritual Lecturer

170 W. 136th St., New York City

HARMONY HALL CHURCH, T. N. S. A.

724 Washington St., Boston, Mass.
Sunday Services, 11 A.M., 2:30 and 7:30 P.M.
Mid Week Services, Tuesdays and Thurs-
days at 2:30 P. M.

Pastor and Psychic: Rev. Fredrick H. Pierce
Also Independent Healer

Harmony Lodge, I. O. G. T., meets at 724
Washington St., first and third Thursdays
at 8 P. M. Come and join us.

LOTUS FLOWER SPIRITUALIST CHURCH

Sunday Evening Services, 8 P.M.

Carnegie Hall (Chapter Room)

57th St. and 7th Ave., New York City

Tuesday Evening Services, 8 P. M.

and Fridays, 3 P. M.

Genealogical Hall, 226 W. 58th St.

Mrs. Margaret Campbell, Leader

Progressive Spiritualist Science Centre, Inc.

357 Westminster St., Providence, R. I.
SERVICES BEGINNING, SEPTEMBER 1st

Sundays: Healing and Message Service at 4:30
P. M. Lecture and Messages at 7:45 P. M.

Tuesdays and Thursdays: Special Spiritual
Seances at 3 and 7:45 P. M.

All Sunday Services Free to the Public. A charge
of 25 cents for Tuesdays and Thursdays Special
Seances.

REV. DR. A. E. HENRI
Spiritual Healer and Officiating Pastor
REV. MARTHA COLLINS
Associate Pastor

The Alliance Temple of Truth Society

Totem Hall, 26th and Columbia Ave.

Philadelphia, Pa.

Services Sunday evening, 7:30 sharp.
Lecture, followed by special messages.

JAMES F. ISAACKE,
Speaker and Medium

The Robert G. Ingersoll Psychic Research Society

Garfieldian Hall, 4039 W. Madison St.

Chicago, Ill.

CHIEF RHEAMOUNT, Pastor

Sunday Service, 7:45 P. M.

DR. W. M. KEELER

1456 Park Road Washington, D. C.

Church of SPIRITUAL PROMOTION

AND HARMONY

Mrs. R. Hazlewood, President

49 Pierce St.

NEWARK

NEW JERSEY

Pittsburgh, Pa.

Church of the Soul

Sunday service, 2:45 and 7:45 P. M.
Lyceum roll-call, 2:15 P. M., Sunday

2nd floor, 807 Federal St., N. S.

Chartered by P. S. A.

The First Spiritualist Church of the Soul

Rev. Dr. J. W. Lee, Pastor;

Mrs. Helen Green, Assistant

Prof. C. J. Grogan, Cor. Secretary
Odd Fellows Hall Homestead, Pa.

DEVELOP FOR INDEPENDENT WRITING

Send two dimes and get my booklet
(postage free) giving full instructions
for the development in your own home
of Independent Writing Mediumship,
the most marvelous of all phases. Ad-
dress

PIERRE L. O. A. KEELER
Lily Dale, Chautauqua Co., New York

Res. Phone Harney 3898

MRS. E. ZOELLER

Ordained Minister and Divine Healer
Spiritual Lecture and Messages Sun-
day and Wednesday Evenings, at 8 p. m.
Res. 630 S. 28th St. Omaha, Neb.

Ceaseless Vibrations

Every form of vibration is related. If this were not true, they would be conflicting vibrations.

You place a record on your talking machine, and you use a needle—which may be constructed of any one of many materials, from fibre to a diamond-point. The sound registered by the circular grooves in the record is reproduced and amplified. You hear an entire chorus accompanied by an orchestra, and you say, "How is it possible for the vibrations of all those different sounds to travel up that needle without losing their identities?"

This is no more remarkable than the fact that if you were in a theatre and heard a chorus and an orchestra, you would be able to distinguish the different voices and the different instruments, although they all blended harmoniously.

Even discordant sounds do not conflict so far as the law of vibration is concerned. They jar upon our sense of hearing simply because they lack harmony. At the same time, they travel as companions, and as vibrations they are not at war with one another.

So vibrations of light, and electrical energy, and the force we call gravity, and many other types of energy, will pass through the same area or the same substance at the same time. Fundamentally, they are related. Light and its combinations of color have a basic relationship to sound, or to temperature, or electricity, or anything else that expresses itself as a vibration. Therefore, vibration may be regarded as an expression. It is not something that has a separate entity. It simply expresses certain functions of things that exist.

The vibrations of thought are not thought. Very likely when they are penetrating space, they are not thought any more than the vibrations of the voice over a telephone wire are words. When those vibrations are reflected on some surface, or in any other manner that brings about a focus of those vibrations, they reproduce that which constitutes their nature. They become precisely what they were when they were sent out. They do not lose their identities.

Medical researches have revealed the fact that different diseases show themselves in the form of colors, and that a proper color diagnosis will reveal the nature of the ailment.

Color sensation, or color interpretation, is a form of psychic power that has been little understood, but which will grow in importance as more is learned about this particular feature of spirit-forces.

Another prospect for keeping your heart pure is dashed whenever you eat of flesh or dead fruit.—Anandamoya.

LECTURER WANTS ENGAGEMENTS

We have a letter from Rev. George A. Johnston, 119 Mt. Vernon Ave., Detroit, Michigan, in which he announces that he has resigned as Pastor and Lecturer of the First Society of Bible Spiritualist and has entered the field as an independent lecturer and missionary for Spiritualism.

Rev. Johnston assures us that he can furnish the best of references as to character and ability and desires to be put in touch with anyone needing such services as he is in a position to offer.

The Healing Forces of Spirit

The healing forces of spirit are as real as electricity. Like electricity, they are not set into motion until the proper effort is made, and the right conditions are brought about. Electrical equipment did not create electricity. It furnished conditions that would generate electricity and make its use possible. And the healing forces of spirit are in existence, just as they have been always. If we supply the right conditions, we shall be able to call upon and receive these forces.

This does not mean that we can continue to do things that will injure our health. There is no healing power that will make humanity immune to mistake. If we break natural law, we suffer. If we think that we have arisen to a point where we are superior to natural law, we shall discover our mistake in time.

The healing power is around and about us, and even within us. It must be utilized. It must be given an opportunity to help us. If we try to live according to natural law, and if we place ourselves in harmony with the forces of spirit, we shall find that this healing power comes to us—and that we enjoy a condition of health.

Who has the right to deny us this privilege? If God has made it possible, what man has the right to say that we shall not use it? Every physician in this world has the right to follow his calling, and many do a great deal of good. But has the physician more right to try to cure our ills than we have to try to not be ill? This is for us to say, and only by insisting that we have that privilege, will it ever be recognized. The recognition must start with us. Others will be guided by the sincerity of our convictions.

There have been prophets and seers galore but truth as seen from Spiritual heights comes only to the pure of life and love.—Anandamoya.

Come to Christ by being a Christ, your faith can comprehend wondrous things when applied from out of your own divine consciousness.—Anandamoya.

The Real Character Readers

Truly, if a psychometrist can read past facts and character by holding something in her hand that has been handled by another person, then real character-reading will accomplish the same results by getting into harmony with the auras of those persons whose characters are to be read.

There is no rule to follow, excepting practice. If you do not try to read character, you do not develop, even though you may learn how to become perfectly passive. Until you have put your psychic unfoldment to the test, you have no way of knowing whether you are developing in that direction, or only imagining that you are developing.

Psychic character-reading not only interprets both the natural, or habitual, mental processes of a person—his habits, his intentions, his feeling toward others, and so on—but it also reveals the specific purpose that person may have with relation to his dealings with another.

Character-reading depends upon reading the aura, and that in turn depends upon coming into harmony with the vibrations that emanate from that aura. It is a case of putting yourself in the right key—and when you are in that key, you catch the vibrations and in time you understand them.

The message medium is a good character reader. In her platform work, she forever is reading characters while also giving messages. She would not receive the messages unless she were in harmony with the vibrations, or auras, or each person for whom she reads. Often these message mediums will imitate the habits of a spirit while in the flesh—the bodily movements, or the physical impediments, or the impediments of speech. It is as easy for these mediums to give the same imitations of those still in the flesh.

If it is possible to say, "You expect a letter from Bolivia, and it has been mailed," it is just as possible to say, "You are afraid that the police will catch you for that crime you committed, and you may be sure that they will apprehend you."

The same vibrations that make messages possible, make character-reading possible but the character-reading may be developed before a person is able to give messages.

Thus we find that many persons depend upon "first impressions." These impressions are contacts with the vibrations of auras; that and nothing else.

Would you ask an angel to share your home for an hour just as you live it each day?—Anandamoya.

Thousands love a crucified, heavenly removed savior who would be terror dumb before as earth-live redeemer.—Anandamoya.

Beginning with the March, 1921, Number of

Communication

A New Department Will Be Introduced!

The hundreds of persons who subscribed for the monthly Oriental Lessons of the Stead Center, know that these lessons, terminating with the March, 1921 issue, have been worth MORE than the subscription price of ten dollars a year.

The members of this Class know, also, that these Lessons are to be terminated in March, although many requests have been received to continue them.

These hundreds of Class Members, and thousands of others, will be delighted to learn that, BEGINNING IN THE MARCH, 1921 NUMBER OF THIS MAGAZINE, the education department will be devoted to:

Monthly Lessons and Answers to Questions

**Concerning the Philosophy, Psychic Development,
Religion, Spirit Conditions and Healing!**

It is manifestly impossible to answer all questions received. We shall take those typical of the points raised, and can not attempt to take up each question. However, from these questions received will be selected those which are typical, and basic.

You are invited to ask any question touching upon the Philosophical or Religious phases of Spiritualism, its Teachings, the Conditions of spirit, and Psychic Development and Experiences—their meaning, and their control.

In addition to the answers to these questions, there will be Direct Lessons of a most helpful and inspiring nature.

The foremost thinkers and workers in this field recognize the fact that the PHILOSOPHY is the most to be desired. Mediums are telling members of their circles that they must STUDY—and there is a growing demand for Instructions.

**This is to be a Regular Department of "Communication" and
No Charge is made for Answering these Questions!**

Do not confuse these questions with personal questions. This is NOT a message department. We can not send you messages. The questions will be confined to those classified above.

THIS DEPARTMENT WILL GIVE YOU AT LEAST FIVE TIMES THE VALUE OF THE MONEY YOU SEND FOR EACH YEAR'S SUBSCRIPTION! IF YOUR SUBSCRIPTION IS EXPIRING, BE SURE TO RENEW IN TIME—AND GIVE YOUR FRIENDS AN OPPORTUNITY OF COMING IN AND PARTICIPATING IN THIS IMPORTANT INSTRUCTIVE DEPARTMENT!

Communication

Proving the Increasing World Interest in Spiritualism

There is not a precinct in our great cities, or a rural district, throughout the United States and Canada, where new, keen interest in Spiritualism is not manifest.

We are conducting a nation-wide educational campaign, through the purchase of advertising space, and EACH MONTH WE ARE REACHING 100,000 MORE PERSONS, telling them about Spiritualism, and setting them on the right track to conduct their investigations and study.

One advertisement of 228 lines (about eight inches on two columns) brought us 2500 responses from the first weekly paper in which we inserted it. Another advertisement, five inches, single-column, brought over 1300 replies from another weekly paper.

In 1921, we shall reach, and interest in this subject, NOT LESS THAN FIVE HUNDRED THOUSAND PERSONS.

In January, 1921, our advertisements will appear in more than 500 Sunday, daily, weekly and monthly publications.

This is a big work. It is something that nobody ever has done before. But—lest Spiritualist workers misunderstand the purpose of this work, let us set forth some facts that are recognized as true by many of the most prominent workers:

WE SEND INTERESTED MEN AND WOMEN TO THE CHURCHES NEAREST TO THEM. It makes no difference to us whether those churches belong to the N. S. A. or Independents. We are not interfering with the organization work of any association. They are one with us in their efforts.

There may still be some workers who believe that this is a selfish, private enterprise—but they will come to a realization, as many other workers have done already, that ALL SPIRITUALIST CHURCHES BENEFIT THROUGH THESE EFFORTS.

Since our work started a little more than two years ago, we have built up a card index system of names and addresses of mediums and churches, and this list now contains about 1300 names.

Whenever any person writes to us for the names of mediums and churches, without cost, we send a list of the mediums and churches **nearest** to that person.

The stories in this magazine pertaining to church organizations and mediums, bring new friends to them.

We are engaged in this extensive advertising campaign, and it is FOR SPIRITUALISM AS A WHOLE.

Spiritualist churches are recognizing that this is the true state of affairs, and each month more of them are co-operating with us.

We are doing our part of the work—and believe that we are benefiting Spiritualism through our consistent and persistent efforts.

We are making every honest effort to become acquainted with all the workers, and we shall look to our friends to carry this message to everybody in this field.

In all CONSTRUCTIVE WORK, **co-operation** is necessary. Co-operation means BOTH SIDES HARMONIZING.

The greater the co-operation, the better the Cause will prosper.

To all earnest workers in this field, we offer this co-operation and our best wishes.

Communication

HIS TWILIGHT GUEST

(A Natal-Day Anniversary Poem)

By SPENCER M. DE GOLIER

The day is done!—the second annual feast
That I have sat without her since her spirit was released.
Twenty years! Why, 'tis as nothing, when
I count day and yesterday, as I sing her love again;

Who keepeth time; and what doth it portend?
'Tis but a current of earth-life that flows from start to end.
Life is a fragile barque to bear us on
Unto that bourne where days count not—where never sets the sun.

I am weary of the toil and strife,
As sinks the sun, marking another day of earthly life;
Still, as if present with me, I can hear her say:
"Press on! I yet am with you until dawns the perfect day!"

My scanty board is set; and yet no guest,
Seen of mine eye, doth come to sup with me at my request.
Night's mantle falls the summer day to hide;
And I muse as loving thoughts of her across my memory glide.

Thoughts that are sad as tones of evening bell
That bring the dusk to hover us, yet tell us "All is well!"
But, though Night's dark this passing day may cover,
My heart is light—I'm not alone! My Twilight guest is MOTHER!

Written in the Old Home at Bradford,
Pa., August 5, 1917, in memory of her
87th natal anniversary, by Mr. De Golier,
Mayor of Bradford, Pa.

